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Prof Hajini- a man who symbolized identity

Dr Syed Shujaat Bukhari

Discussing Prof Mohiuddin Hajini is not an ordinary task when you look at more than one shades of his personality. For us at Adbee Markaz Kamraz, he is an inspiration who continues to guide in the pursuit of getting the rightful place back for the Kashmiri language. The path, he has set out for this oldest and largest federation of cultural and literary organisations, mostly operating in north Kashmir also known as Kamraz has been full of challenges. However, the element of sincerity with which Prof Hajini along with his contemporaries laid the foundation of AMK has been the rallying factor for its success. Making the struggle for Kashmiri language as an important part of day-to-day life is something he imbibed into the rank and file and not surprisingly that zeal has been continuing even after he and his associates such as Prof Rashid Nazki, Makhan Lal Kanwal and Nishat Ansari left this world.

Prof Hajini had taken it as a challenge of life to get the language back to schools and make AMK a platform that would create space for young talent to flourish. Guiding the young writers into the real world of creativity has been his passion. Many of those prominent names in the field of writing who have carved a niche for themselves, have been discovered by him. The spark he

saw in them was shaped into the fire that continues to light up the atmosphere with the quality writing, whether prose or poetry. That has been the aim and objective of Prof Hajini behind the idea of founding an organization like AMK. Though the dream of getting the language back into schools was not realized during his life time, his soul must be at peace as the objective has been achieved and now the language is being taught as compulsory subject till 8th and by virtue of a latest order it will introduced in 9th and later on 10th from the forthcoming academic session. The challenge, however, is not over and when Prof Hajini and his associates plunged to introduce AMK to Kashmir it was not a short-term idea. With many of our senior writers having gone, the new generation managers of AMK have an uphill task to come to the expectation of Prof Hajini's dream and ensure that foundation becomes so strong that it does not shake for generations to come.

Besides being an able organizer, Prof Hajini was a legend who excelled himself in English, Urdu, Arabic and Kashmiri. He was a difficult writer to understand but at the same time he struck a chord with realities of life. Ordinarily a writer is confined to one or two languages and gives vent to his or her creativity through

them. In case of Prof Hajini, he not only mastered four languages, having been teacher of Arabichis world of creativity moved beyond the walls of languages or his unflinching devotion towards Kashmiri. While he would hypnotize his students when teaching them Arabic, his hold over Mathematics, Physics, Biology, Chemistry and Philosophy was unmatched. The way his discourses present a different Hajini to us, it baffles a mind to think how many Hajinis were in one Hajini. When he would talk about Islam and Science, one would think he was authority on both and if would relate to philosophy, perhaps philosophers would be in a tizzy to rediscover themselves.

Apart from being an intellectual who embodied many shades of a thought process, Prof Hajini symbolized the fight for identity and that solely emanated from mother tongue-Kashmiri. His way of fighting for the mother tongue was unique. While his political ideology was at variance with those in power but for the cause of language he would not hesitate in being their audience. That is why he would go from door to door to get the recognition for Kashmiri. His efforts to get the Kashmiri department opened in Kashmir University and a Kashmiri section in J & K Academy of Art, Culture and Languages are well acknowledged. He did not accept favours from the government and refused to occupy top positions as he thought they were in conflict with his ideology. But he created a space for fighting for the language in a different manner and in that also no one would question his approach to the issue. It is a well-known fact that Prof Hajini was a

staunch follower of the idea that Kashmir should have become part of Pakistan. Though having studied in Aligarh Muslim University he had drawn a line vis a vis New Delhi and would not even visit the capital city. Here one question that merits a debate and reply is that Prof Hajini was passionate about Kashmiri language and seriously considered it as a link to identity making him a Kashmiri nationalist but at the same time he espoused the cause of Pakistan. This has perhaps not been discussed so far and does warrant a debate as to how the language could identify the identity while the political ideology was purely based on religion. However, one thing is clear that it was his love for the language that he probably "compromised" on his ideology and sacrificed it for the cause of the language.

I strongly believe that Prof Hajini's thought needs to be explored further and we at AMK will have to do lot of work in that direction. Year 2017 is the centenary year of that literary giant and we not only dedicated our annual conference to him but also this journal "PRAVE". Prave was one of the favourite additions Prof Hajini and his associates made to the activity of AMK so bringing out this special issue to him gives us privilege to recall his contribution. We have tried our best to bring out various facets of his life and help people to peep into his life through his works. We will continue to follow his path as an inspiration and I hope this special number will be liked by readers and also critically analysed. I am thankful to team PRAVE for their untiring efforts to make this a reality. ☆☆

MODERN KNOWLEDGE AND PROF. HAJINI

Prof. Shafi Shoaq

Prof. Mohi-ud-Din Hajini started showing Interest in research and discursive writing in the fourth decade of the 20th century. It was a time when Muslims in Kashmir, for the first time in history, were trying to come out of the ages-old ignorance and illiteracy, and in consonance with the general mood of the time, to re-shape their ways of living and thinking by accepting newer ideas that emerged out of research and rational analysis. As a result of this mental awakening, the very first task for them was to question the commonly accepted ideas, notions and prejudices that were considered unchallengeable. The most important step towards this direction was to make them understand the brightest periods in the Islamic world when enquiry, exploration, analysis and investigation were considered the guiding principles of Islam, not antithesis to faith. The renaissance in the Islamic world was something that, with the passage of time, had sunk in oblivion and superstition, complacency, and forgetfulness had gripped the minds of all Muslims. The 20th century, in continuation with the 19th century, was the century of amazing discoveries, great theories, revolutions, and inconceivable expansion of human mind. The age-old values, beliefs, immutable thought

patterns were crumbling down and new revelations, besides bringing about revolutionary changes in contemporary sciences, changed the concepts about the greatness and limitations of humanity in the past. Like all other parts of the world, the emancipated and discerning individuals in the Muslim majority too felt the need of finding a harmony between Islamic faith and reason under the influence of modern sciences; a few notable religious personages, particularly Maulvi Noor-ud Din Qari, Maulana Anwar Shopiani, and Mohammad Abdullah Vakeel, had already showing great enthusiasm in motivating Muslim youth to embrace modern education and science; Mohi-ud Din Hajni, distinguished himself as the champion for the cause.

Having remarkable and in-depth knowledge of Islam, oriental thought, and a dependable knowledge of the rudiments of mathematics, and natural sciences, Prof. Mohi-ud Din Hajni was adequately equipped with all competence in producing awakening among Kashmiri Muslims. Besides, he had proficiency in Arabic language, Islamic thought, jurisprudence, reliable knowledge of English, Persian, and Urdu languages. He also had understanding of the nature of the

Kashmiri language and literature, Being a true multi-disciplinarian, he was distinguished among his contemporaries who were awed by his erudition.

He had a firm faith that knowledge is certainly of two distinct types: learned or Hasooli knowledge, and acquired or Hazoori knowledge, the two types are complementary to each other because man is himself a microcosm, a miniature replica of the macrocosm. The Learnt knowledge, he used to say, is not achieved by birth or is not gifted by God, it is the result of individual's own strife, enquiry, exploration. When the individual is sufficiently equipped by the learnt knowledge, it endows the individual with creative power. He strongly and sometimes aggressively advocated that every individual must have freedom to question, freedom to know, and freedom to use the knowledge in practical life; this freedom is not the monopoly of any section or class, but right of every male and female. Thus the holy book lays emphasis on knowledge in many cryptic verses. It is said that SuraAlaq, concerning knowledge was the very first revelation from God to the Prophet(SAW)

(١) أَقْرَأِ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Read in the Name of your Lord Who Created. (1)

(٢) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

He created the human being from Alaq (an embryo). (2)

(٣) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Read, and your Lord is the Owner of the

Greatest Honor. (3)

(٤) الَّذِي عَلَّمَ بِالْقَلَمِ

That He taught with pen. (4)

(٥) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

(He has) taught the human being what he did not know. (5)

Considering this ordaining as the guiding principle for all Muslims, Prof. Hajni asserted that Islam and science were not having a combative relation, but the same basis, that is the natural faculty of the individual that comes into action through reading and writing. "Both Islam and science have the same goal, that is to conquer the Universe," he always said. It is this for this purpose that God created mankind. Prof. Hajni wrote:

...None can doubt that religion and science in their distinct modes of approach to reality (it may be subjective or objective, or both reciprocally operating) do render tremendous service to humanity, but my point is that when they outwardly appear infinitely remote from each other, it does not behove us to mobilize their forces for a final clash, for who knows that the extremes may meet on deeper analysis and we may trace the infinite gap shrinking to infinitesimally small quantity like zero such as in the tangent of ninety degrees where by adding or subtracting a zero we respectively get minus infinity or plus as the corresponding result."¹

In yet another essay, Prof Hajni explains the basic difference and similarity between religion and science. He believed that both these sphere of human existences were aimed at one and the same target that is

to unravel Truth hidden under the layers of fiction and superstition. Like a true rational thinker, he believed that pursuing truth was a never-ending strife, an infinite quest because Absolute Truth, except God, did not exist and God too could not be grasped through linguistic tools which are man-made. Hajni wrote:

In fact science claims to be a reliable method of truth, whereas religion claims to be an urge for the search. Truth thus partially including science within its purview... In this search for Truth, as everyone of us knows, the sole means is the human experience that has fortunately a double potentiality: one, which is measurable, calculable, and capable (upto a point) of precise definition, while the other is mostly immeasurable, incalculable and indefinite, nevertheless all important. The exclusive study of the former leads us on to the fundamentals of science through reason, while the latter is basically connected with religion through feeling.³

In agreement with William James' suggestion, Hajni said that religion could be transformed into such a science as could have universal acceptance, but orthodoxy both in religion and science, were the basic obstacle to this kind of development in human mind. In his paper, "Religion in World Thought", he explained that how obstinacy and extreme positions in science as well as religion led humanity to ever-expanding conflicts, wars, and bloodshed, and thus the Satanic designs get materialised. This distortion of science and religion is augmented and used by politicians, war-mongers, and exploiting forces for their

nefarious ends. It was his belief that the emergence of dialectal materialism in the 20th century was a result of the endless exploitation of dogmas by the exploiting forces. He used to say that Mughal emperor postulated "Din-I Illahi", the Roman tyrants got certificates of righteousness from the clergy of the time, and the Dogra rulers of the State of Jammu and Kashmir declared themselves the original "Suryavanshis" (The Worshipers of the Sun); religion was thus misused by all for various economic benefits, and political domination. The most horrifying events of this misuse of religion and lust for power were the two World Wars that resulted in annihilation of enormous population of mankind, greater in magnitude than that of all the wars of the world in the past put together. The difference was this, Hajni said, that in earlier times the wars were stirred from the pulpit, while as, they are started from the podium of politics; all this senseless killing and destruction claim to be for the just cause of establishing 'social Justice'.

He was vociferously against sheer Rationalism, and in the paper mentioned above, he tried to show through various examples, how rationalism eroded the bases of faith. He wrote:

Thus whenever rationalisation of religion on sense data was attempted, history smoothly functioned according to the third law of Newton-action and reaction are always equal and opposite) and it is a corollary to this law that Abu Ala. El Murri in Syria, Khayam in Iran, Hume in Britain, and Schopenhauer in Germany became, despite the distance of space and time, strange bed-fellows in the

field of agnostic or Epicurean scepticism.⁴

Hajni used all his information in various disciplines of knowledge to combat all manner of non-Islamic trends and movements. He, for instance, tried to show how Bahaism emerged out of the modern mechanical and biological science and, assuming positivism, became a new religion; initially it was a materialistic philosophy. He believed even scientific materialism of Marx turned into a religion, although it was based on pure logic and reason. Hajni said the materialism of Karl Marx made Greek Philosopher Democritus (460 BC- 361 BC.) the prophet of materialism. Hajni asserted that since human consciousness cannot be described in any language, all rational philosophies are meaningless. When the objective physical world affects any of man's five senses and enters the mind as a sensation to get integrated with human consciousness, it ceases to be a physical reality. Hajni said that every cell of human body has its own centre or 'little brain', it possesses its own consciousness. Thus, he argued, mind cannot be confined to certain chemical or bio-physical concepts. He, in accordance with the Quran, said that in the mind of human beings there is much that can never be known. In the paper referred to above he argues with Einstein's Theory of Relativity that both space and time are but two aspects of our intuition, and cannot be expelled from human mind, as we cannot expel other aspects of things like colour, size, volume, shape etc. He said that modern physics has finally come to the conclusion that cause has a third dimension which

brings science and religion on the same border,

In spite of the limitations of reason, Hajni always argued that those who do not use reason are not better than beasts.

إِشْرَ الدَّوْبَ عِنْدَ اللّٰهِ الصَّمَّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ
Surely the worst of beasts in God's sight are those that are deaf and dumb and do not reason. (8:22)

وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ

And He lays abomination upon those who do not reason. (10:100)

Hajni was much influenced by the law of Indeterminacy, and said that Hamilton proved that this law is exhibited by every aspect of the universe. He quoted the theorem:

$pq-pq=ih/2$ Type equation here. $pq-pq=ih/2$?
to say that the whole space becomes a motionless and shapeless state in which chaotic incidents take place in such a way as cannot be expostulated in any language of measurement. Man has to accept time and space are having mental values of quantity as well as quality. He believed that religion, much before science, had already presented this concept of intuition, and as such, there was every possibility that in future all great human achievements would be actuated only at the level of religion.

In his paper "*In Defence of Irrationality*", Prof Hajni uses several references to physics, chemistry, biology and mathematics in support of irrationality as an integral element of nature as well as of man. He argues that matter has two simultaneous forms: wave and particle, therefore, according

to him, no atomic theory has the support of reason, all the theories and concepts are just workable notions relevant only for certain time. As an argument Hajni wrote that whatever we observe, feel, or think at a particular moment of time undergoes radical changes in the very moment, however small. He uses Bergson's ideas in his support that biological energy is constantly driving us to mystic intuition in which cause and effect have hardly any observable existence. He finally draws support from even psychoanalysis to prove that irrationality is the undeniable truth of all existence. Then he, like true religious thinker, arrives at the conclusion that God has already intimated the limitations of human mind. He, however, lays much emphasis on the faculties of the irrational mind when it functions under the direction of consciousness. He wrote:

It is religion and no other branch of knowledge that has from times immemorial recognized the limitations of rationalism and the potentialities of irrational foliage, provided it is regularized into proper channels by some super-human ego in a world where the words of Niele Bohr, "we are both spectators and actors in the great drama of existence."⁶

Prof Hajni time and again draws upon the history of civilization to prove how Islam has played its role for the expansion of science and other disciplines of knowledge, and that nowhere does it stand as an obstacle in the advancement of civilization. While explaining various niceties of Mansur Hallaj's *Kitab al-twasien*, he reproduced a quote from Hadith:

sakharalakummaa fi al-samavatiwa al-arz.

"Islam aims at vanquishing both the skies and the earth."

In his paper titled "Medieval Legacy to Modern Inorganic Chemistry" he explained how the western writers have blindly said that the medieval ages were the "Dark Ages". The ages were surely "Dark" for the whole of Europe (except Spain) while in all these ages it was Arab alone that preserved the torch of knowledge for the guidance of the world. It was in this period spread over seven centuries that Yaqoob ibn al-Shaybani, for instance, wrote over 231 books in the fields of philosophy, pure mathematics, arithmetic, astronomy, logic, music, universe, and politics. Then he mentions many of those Muslim luminaries and thinkers whose contribution to Inorganic chemistry is unforgettable.

In order to fight away the sense of inferiority complex among Muslims, Hajni worked relentlessly. He, however, was of the opinion that the first step towards awakening was that Muslims should stand as true Muslims, and have firm faith in the Unity of God, the foundation of Islam. He has explained the concept of unity on scientific basis in his paper, titled "The Concept of Unity". He explains the idea of bringing all the laws and principles of the Universe like gravity, magnetism, and electricity, into one 'grand unity' that all physical phenomena are the inevitable result of a few simple principles. He knew about Grand Unified Theory that in theoretical physics all the phenomena of matter could be reduced to one electro-magnetic-gravitational principle what the religious minded people tend to call

the Unity or Wahdat. Hajni agreed with the notion that all pseudo-animistic notion of imagination were false, and the only authentic theory was the one that believes that kinetic and potential energies are interchangeable because they emanate from one source. He explains the theory that the inconceivably large universe is essentially a system of waves and is surrounded by an infinite field of Nothingness. He corroborates this idea by Bergeson's opinion that the whole cosmos is nothing but one flame of continuous 'creation'. He then proceeds to show how all forms of life emerged from 'one simple protoplasmic cell' what could be named as 'Our Adam'. He wrote:

Our Adam " the primeval cell demands as a cell, next , on splitting it, we have to pass from the organic to the in-organic, and then from the molecular to the atomic structures, and finally to face in each atom a microcosm of ' nicely woven wave system' where unimaginable "things" such as neutrons can de novo come into existence.⁷

Prof Hajni even used the psychoanalytic theories to anchor his belief in the concept of Unity. He said the psychoanalysis finally strengthened the concept that psyche is an Absolute Unity, in which Ego is the conscious mind, and sensations produce stimuli in it. Intuition is the sole function of human mind and finally, self-recognition is its ultimate aim. This final outcome of human mind has been explained much before the Western philosophy by the thinkers of the East who called it divine inspiration, which originates from faith as well as ends up in faith.

To conclude, in all his writings, Prof Hajni tried to explain that the stagnation of the last five-six centuries in Islamic thought is not because of some basic hurdle intrinsic to Islam, but purely political and social in nature that hampers Muslims in keeping pace with the fast-changing and advancing knowledge among developed nations. He time and again emphasised that Muslims should give up their irrational prejudice against science, and embrace it without abdicating their basis which, he believed, was quite solid. This was the purpose of Hajni that was in consonance with Iqbal's epoch-making papers.

The only course open to us is to approach modern knowledge with respectful but independent attitude and to appreciate the teachings of Islam in the light of that knowledge, even though we may be led to differ from those who have gone before us.⁹ Prof Hajni was himself a very profound scholar and, as such, respected other scholars, and also strived for the advancement of original thinking among the Muslims.

"The excellence of a scholar over another (ordinary) worshipper is like the excellence of the full moon over the rest of the heavenly bodies." (Abu Dawood)

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PROF. HAJNI

Some Questions on his Personality and Scholarship

Origionla: Gh Nabi Gowhar

Translated by: Ameen Fayaz

"Some people are born great; some achieve greatness; and some are thrust upon greatness." Which category of people among the three mentioned in the quote above Hajni belonged to is very difficult to prove. Some of his traits and personality features are enough to prove that he was a born genius; there are certain indications that some specific conditions in Kashmir made him great; and there are certain proofs that indicate that greatness was actually thrust upon him.

Mohi-ud-Din Hajni was born at Hajin in 1917 when the spirit of seeking knowledge had condemned itself to nothingness even among the richest families and landlord clans of Srinagar city as a result of deep rooted inferiority complex caused by the slavery under the Dogra Raj. The top most business families of Srinagar would maintain their record files with the help of Pandit clerks. Even though the Parray dynasty of Hajin had kept the tradition of literary and religious studies alive successfully, yet it was painful to see that this tradition was confined to some small Madrasas only where young boys would be given training in the recitation of the Quran; and if somebody would be lucky enough, he would be exposed to

compositions like "Kareema Nami Haq", "Pand Nama", "Badaye e Manzooom", and "Gulistan and Bostan" for instruction in Persian language and literature. Given this background, it could be expected that Mohi-ud-Din Hajni should have, after his initiation at these Madrasas, at the most, passed his matriculation examination through the Panjab University. However, this village boy passed the Matric examination at the age of fourteen years at a Sopore School some five miles away from his own hometown. The seeds of national consciousness were so much active in this young boy of thirteen years and six months that once he led a protest rally of school boys to Srinagar against the Dogra oppression; as a result, he was given twenty-four canes by the police and the imprints of these canes lasted on his back till his death.

Mohi-ud-Din completed FA and BA at SP College Srinagar with distinction. He not only became a typical bookworm in these four years but also engaged himself fully well in different literary, cultural and political debates and discussions. This was at a time when Srinagarites would make fun of the way villagers would talk and, of course, would make them the object of their satire

and ridicule. Such attitude and behavior of the city people continues even today as they have expertise in making faces and as a result moneyed people and businessmen from villages living in Posh Colonies of Srinagar would speak in foreign languages like Urdu just to save themselves from the ridiculing attacks of their immediate neighbors. Amidst all this, some sixty years ago, this young man from Parray dynasty moved to the city with all the personal confidence and authority to teach people around him the nuances of Kashmiri language and literature thereby laying the foundation of a cultural revolution in Kashmir. He passed his BA from the Punjab University with first division. Aligarh Muslim University was his next destination but the question was how to manage the expenses there as his guardian (his uncle) was undergoing a financial crisis at that time. The pursuit of Higher Education was his top most priority. There was everything in stores and barns of his family but there was nobody to actually purchase the same. The loving guardian uncle was very perturbed to see this helplessness and would ask Mohi-ud-Din if he would really go to Aligarh for higher studies.

His uncle would understand how passionate Mohi-ud-Din was about his next destination for higher studies but he was absolutely helpless. In such circumstances, man looks out for somebody's loving and caring hand in order to find elixir in the middle of a dark desert. He sent his nephew to his spiritual guide for good wishes and prayers.

"How much do you require?" the Peer asked.

"Thirty-two rupees and eleven Anas", he said with great hope

"They will give you Thirty-Two Rupees and you have to just manage eleven Anas of your own", the Peer said.

Mohi-ud-Din returned home. Some capitalists from the city had been to their house for the purchase of grains. His uncle had cashed in a good amount of money as profit. Mohi-ud-Din happily packed his baggage for Aligarh Muslim University carrying some items necessary for journey and the stay over there. According to advocate Latif Quraishi, "he had some Kebabs also which we ate on way to Aligarh."

He paid thirty-two rupees as admission fees; in the meanwhile, he got a scholarship of thirty-two rupees for securing first position in the test for competence in Arabic language, thus he had to just spend eleven Anas only for his admission and other requirements at AMU. As a man who was to drink deep at the fountain of knowledge, this incident of profound spiritual association would always be a guide in darkness.

Such an account of his early life is an indication that Mohi-ud-Din was born with a great mind and Allah had blessed him with a loving and caring guardian in his uncle and a great spiritual guide also. This born great mind completed his MA in Arabic in two years and during the same period went on to do Diploma in Journalism and Diploma in Law. He got the gold medal for securing first position in MA Arabic examination. It is, of course, a matter of surprise and wonder that

this village boy opted for a subject like Journalism for his diploma in the same when this subject was hardly known in Kashmir though people had started publishing many newspapers here. In two years, Mohi-ud-Din, completed three degrees successfully with first class marks. It was an uphill task and he did it successfully. Such a thing would take around six years in our times. Mohi-ud-Din would be now at the Arabic Department; and, the next moment one would find him making the rounds between the Law Faculty and the department of Journalism and Mass Communication. Despite such a hectic academic schedule, one would find him at Lytton Stretchy Library paging through rare handwritten manuscripts for updating and upgrading his knowledge. With such a tight and hectic academic schedule on mind, one day when he had returned to his hostel for changing clothes and lunch after having completed his MA Arabic classes, all of a sudden, the bell for classes rang at the Law faculty. He, in a state of hurry, had his skull cap on his head, Sherwani on his body with some buttons unfixed and shoes on his feet and rushed towards the Law faculty. All of his friends and classmates started laughing. When one of his contemporaries and friends from the North Kashmir, Mubarak Shah Khanpori, saw him, he immediately dragged him back to his hostel room. In his room, he told him, "Hajini, just have a look at your legs". To his own surprise, Mohi-ud-Din found that he had not his trouser on his legs. However, he showed no regrets as his mind was preoccupied with something higher. Such a careless attitude of Mohi-ud-Din does

also point to a great and beautiful mind in him which always looked up above and forgot many things just around

At Lytton library, once he spotted a rare handwritten manuscript of Kitab ut Tawaseen by Mansur Hallaj. He had not heard of Mansur's writings before. He, therefore, started instant study of the book. He wanted to write a manuscript of his own of the Kitab ut Tawaseen but the original manuscript could not be issued to anybody for study outside the library. Mohi-ud-Din thought of a technique. Every day he would go to the library, read a portion of the book; and upon his return to the hostel, he would start writing the same portion from his own memory. After a month or so, he showed his own handwritten manuscript to the chief librarian who was surprised to find one or two mistakes only in Hajini's manuscript. In 1951 Or 1952, Hajini published a beautiful exegesis of such a beautiful literary work like Kitab ut Tawaseen in the Gulraiz Magazine published from Srinagar, Kashmir.

Such and many other instances from the life of Mohi-ud-Din Hajini point to the fact that he was a born genius.

Nevertheless, Hajini was one such fortunate man who earned lots of fame in his youth only. But this fame had nothing to do with facts as there was some legendary colouring done to it, with the result creating a fictional aura around the personality of Mohi-ud-Din Hajini. What was fictional about this great man could be illustrated by a few examples.

I was a student at the Chrar High School. Our Science teacher, Ali Mohammad

Dar, would boast of Hajini's scholarship in these words:

"If there is any scholar, it is Mohi-ud-Din Hajini. What a scholar! In a Sanskrit Professor's class teaching Shakuntala, he pointed out five mistakes in his lesson; in a Chemistry class, he just gave banging to the Professor as he had not conducted the experiment properly....."

Forty three years thereafter, actually after the death of Prof. Hajini, a group of lawyers was thus elegizing the death of Hajini:

"Post 1975 accord, Sheikh Sahib wanted Hajini as Education Minister. Gawhar Sahib, "You must be remembering what he told the Sheikh." I showed my ignorance and the lawyer completed his sentence with full confidence as if he had been the third man between Sheikh Abdullah and Prof. Hajini. "He said to Sheikh that he was not a dishonest man like him (Sheikh Abdullah)". I am privy to this fact that Sheikh Mohammad Abdullah had no such intention. However, some of his nearest colleagues were of the opinion that Sheikh wanted to constitute a committee of some strong, expert and scholarly men in the Assembly. In the opinion of these people, Hajini too had been included in the list of these golden sparrows. This nearest circle of Sheikh Abdullah sent me to Prof. Hajini to confirm his response and reaction to the proposal. When I mentioned the same to him, Hajini had to say this much: "Gowhar ! You just tell those people who have sent you to me that Mohi-ud-Din Parrray of Hajin has done justice to the game of hopscotch in his childhood; to the singing parties in his youth and would want to be just

and honest to his old age by worshipping Allah. As for as politicians are concerned, they have neither childhood, nor youth, nor old age."

Many stories like this are found orally transmitted from one generation to another about Mohi-ud-Din Hajini, which, of course, have nothing to do with facts; and such stories do in fact injure the real status of Hajini.

The question is why this exceptional treatment is/was given to Professor Mohi-ud-Din Hajini? He was not a political leader who consequent upon abusing an oppressive monarch publicly had won the hearts and minds of people to the extent that they would write his name on their hearts. Hajini was just a man of letters. He was neither a poet-bard nor a Darwesh who would give amulets to people. He was a Professor who got only a few students to teach formally. One wonders why people are so much obsessed with the name of Professor Mohi-ud-Din Hajini.

The answer to this question is self-evident. There was a drought of such men in Kashmir until he took to the stage. Those who were well versed in Arabic and Persian were either the men of pulpit or simply those who did not know anything else beyond that. However, Hajini had a distinctive mark: he had a good command on Arabic and Persian and beyond that was well versed in Mathematics, Chemistry, History, Physics and Philosophy. Such a distinctive identity in academics left an awful impression on the minds of those who worked with him or travelled with him or had time to listen to

him in his leisure time at a local medical shop or Masjid Hamam. Of course, in those times when education was yet to get liberalized and globalised, Hajini's knowledge had a supernatural and legendary sway and control on the minds of people.

Hajini was a born great man and people too thrust upon him their own share of greatness and legendary recognition. However, this would be always a fact that the environment he lived in had a bad impact on his scholarship and knowledge. Three important questions do arise in this regard. First, what is environment? Second, what shortcomings did Hajini have? Third, to what extent were these shortcomings contributed to him by the environment?

Hajini was a teacher of Arabic language and literature. But his contribution in this field is the translation and exegesis of Kitab ut Tawaseen of Mansur Hallaj only. He could not introduce Kashmiri language and literature to the Arab world through Arabic language as could have been expected of him. As an Arabic teacher, he had always this regret that he produced two Arabic knowing Muftis only of whom "one is selling the Quran and the other is selling Kashmir." These are his own words.

Professor Hajini had left an awful impression on the great educationist and academician, Ghulam Sayeedain Marhoom, something really a matter of pride for the people of Kashmir. This was in the form of his academic and scholarly work on the contribution of Muslim scientists to the fields of Mathematics, Zoology, Botany, Physics and other sciences. Hajini could not publish

this work though some papers from this work were adapted for the SP college magazine for the benefit of students. The book could actually never see the light of the day.

Similarly, Hajini had a profound and original scholarship on Sufi philosophy. But his only contribution to this field is his paper on Asad Pararay's poetry and Sufi metaphysics. He could have produced a Bible of Sufi literature in Kashmiri but unfortunately did not. Kashmiri literature owes a lot to Ameen Kamil who compiled a lot of literature on Sufi thought and philosophy with reference to Kashmir.

Hajini was of course a great critic who when he willed made of a quatrain of Mirza Araif what the poet might not have thought of and blessed it with a such a height and sublimity that many great compositions in Kashmiri literature would be of no comparison to the same.

Hazl lashi kor zit as kya shub ditznas

Tchanadn hata mushka daz tareef paznas!

Tchneu dop nara daza match aas siyah ro

Souns kundan karan maz wara daznas

Here is Professor Hajini weaving a web of Greek mythology around the metaphors of "Lashi Dah" and "Tchandani Nar" in order to elaborate and explain the gradual development of Mirza Arif's spiritual stations. But, if one would want to see his contributions to Kashmiri criticism and literature, one would be perhaps very disappointed to see that it amounts to nothing.

Hajini contributed first complete drama to Kashmiri literature by the title of Grees Sund Ghar but unfortunately stopped

there only. He did not write any other drama. It was just a sample that he left behind. Why did he stop? Where did he go? What stopped him from contributing more? It is in the backdrop of these questions that I would want to explain the role of environment in derailing Professor Mohi ud Din Hajini.

Hajini had a great erudition in Islamic sciences and had also a good command on Kashmiri language and scientific thought. Had he written a comprehensive translation and interpretation of the Quran in Kashmiri language, it would have really made sense. But, under the influence of Hatim Tilwani's tradition he could contribute the Kashmiri version of Arabian Nights only to Kashmiri literature.

Hajini was a man who was discussing the philosophy of La Ilaha Illallah in the light of Zero theory in 1950s; but the same man ends up editing Wahab Parray's poetry in 1970s, a work which could have been done by a humble student of literature like me also. If Wahab Parray Hajini were born again and would dare to look at Mohi-ud-Din Hajini, he would have been definitely fined for the same. What was this: the decline in creative thinking or simply the impact of the environment? Hajini is a true follower of Maulana Anwar Shah Lolabi in this tragedy who was a great scholar of Hadith and an unparalleled Islamic thinker but left behind a handful of scholarly writings only. One fails to understand why such a great scholar did not just confine himself to writings alone. Nevertheless, Anwar Shah had to manage and run the Deoband movement also and had to fight legal battles

and contest debates against the Mirzai people in India at that time, something which kept him away from his scholarly contributions in the form of formal writings. Hajini was a man of politics since his early youth, but did not formally join the politics after his return from Aligarh, which some critics call a surrender for a gazzeted post. But that was not the reason. There were two political parties having their influence on and sway over the people of Kashmir in Hajini's times: National Conference and Muslim Conference. His opinion about the National Conference was that it was essentially a conspiracy against the academic-revolutionary mindscape of Kashmir, while as the Muslim Conference was full of unworthy people. He couldn't have thought of launching a third party, and there was this saying of his peer Gula Sahib that "you have to do Arabic and teach it to the people". Professor Hajini had his heart in the respectful profession of teaching and he never thought of anything beyond that as he always loved to be a student of letters.

The partition of the subcontinent in 1947 finally exposed the element of conspiracy in the structure of the National Conference, and Professor expressed his dissent and disagreement to his fullest. Those were the worst of times for those who would say a prayer like "Fansur alal qaumil kafireen (Grant us help against those who disbelieve)", and of course for those also who would say "Amen!" to this prayer. Those who had consciousness would preach Progressivism to thieves and thugs in Kashmir. They had allowed their pens to be

at the service of these criminals and kidnappers, thus deceiving themselves that the revolution has finally come. Even the poet of Kashmir, Mehjoor, was under this illusion as he too thought that the fate of Kashmir was changed. However, there was one Hajini among all the writers who was against this accession at the central level; and, back at his village, he had to safeguard his family, relatives and community from the attacks of govt. sponsored thugs, kidnappers and looters. He knew it very well that even the Bazmi Adab which had demolished the whole edifice of extremist Progressive writers could not do anything against this latest tragedy. Therefore, the man took his flight to the banks of the Wular lake and laid the foundation of the Halq a Adab Sonawari which gave birth to the Adbi Markaz Kamraz which fruited in the birth of Kashmir Cultural Organization. Professor Hajini was the soul of all these literary organizations as he formed the engine as well as the driver of these cultural and literary vehicles of Kashmiri identity and thought. He, thus, devoted his days and nights to this Linguistic Movement which somewhere was aimed at the birth of an independent consciousness and a politics devoid of inferiority complex and slave mentality. This preoccupation with linguistic and cultural politics consumed the original scholar Hajini. Besides all this activism, Hajini, from 1952 to 1963, would be busy in the background with writing of press notes in English and Urdu for the Mahaz Rai Shumari and also in the composition of the political documents of this political movement. Moreover, he had to even

document in English and Urdu the proceedings of the court regarding the Hazratbal Murder Case for publicity and advertisement among the people. Worst of all, there was the jealousy that he would face in the city, which finally forced him to shuttle back home every day and thus bear all the difficulties of the travel in those times when roads were in the worst of conditions and there was no concept of luxury buses, thus wasting some precious hours in the travel. Nevertheless, this man despite all these engagements and the fatigue caused by travel carried on his mission and contributed whatever he could think of from his fields of varied interest.

But, one may say Iqbal and Tagore like intellectuals and great artists were born in India during the anti-colonial struggle itself. Similarly, Kashmir too produced great minds like Azad and Mehjoor during the anti-Dogra struggle but why their rise could not match with that of Iqbal and Mehjoor? The answer to this question is quite evident: that slavery imposes an unending state of confusion on the minds of people which has its telling impact on the creative potential of the slave people; with the result, the slaves even lose the sight of the track of life they are on. It is such an environment (rather circumstances) that delimited the creative potential of Hajini to the production of a drama in Kashmiri, a collection of essays and papers called Maqalat, editing of Wahab Parray and Asad Parray, Translation of Kitab ut Tawaseen and some papers in English. It is my earnest wish and desire that his research papers in English are compiled and published for the

benefit of our posterity. This could give some glimpses of Hajini's talent to our posterity. Similarly, if his Kashkol is published, it would provide readers with autobiographical glimpses of Hajini and also give an idea how he used to think about and see the world around him. Otherwise, the future generations would ask us questions about the great minds that we have produced in the literary field.

I would end this article with one more objection made with regard to the personality of Hajini. It is said that when he performed Hajj, he kept his eyes closed from Lakhanpor to Bombay till he boarded the ship in order to show his hatred for the country that crushes our rights. The question is if he was so much sensitive about the same, why did he pursue and receive the Sahatya Academy Award. The answer to this question is long but I would say a few words to clear the confusion. Mahatma Gandhi was fighting against the English governance only and Allama Iqbal was fighting against the sickness created by Westernization in India. Despite fighting against the Westoxification, Allama does not hesitate in receiving the title of Sir from English people; he even recommended the same for his teacher Mir Syed Hussain (Shamsul Uluma). Why? Perhaps, by doing so he was eroding this stereotype about Muslims of India among the English and Indian majority community that they were (Muslims of India) suffering from the worst kind of intellectual decline. By giving Iqbal the title of Sir, the British people actually accepted the great intellect that Indian Muslims possessed.

However, what was the necessity that Hajini had in accepting the Sahatya Academy Award? I will talk about it in some other article.



(Note) The original of this article appeared in Kashmiri in the Hajini Number published by Halqa e Adab Sonawari in 1998. This is a transliteration of that article, reproduced here for the benefit of those who might want to know about the personality of Hajini from those who were very close to him like the author of this article, G N Gowhar.)

☆: کاشمیری اُستھ پانہ وانی ووپر زبانی مژکھ کرنی
کو وائہم۔

☆: پینہ زبانی مژکھ کرہ مژ مژ بوس لوتان تہ زبانی
ہن حق ادائی تہ سپدان۔

☆: اہم کر کر ووان اکر پانہ مولن دزوت مژن
سگ۔

☆: ہچکھ کاشمیر..... ہکھ کاشمیر..... لکھکھ کاشمیر.....
بنکھ کاشمیر۔

☆: یس پینہ ماجہ زبانی مژ لکھ مہ ہیکہ نہ کرتھ۔ نہ ہیکہ نہ
ووپر زبانی ہند ماہر ہتھ۔



An Interview With Prof. M.D.Hajini

"I Still Survived"

By: Prof. R.L.Shant

Translated by: S.U.Niyaz

It was a cold day of December 1982- I arrived at Hajini Sahib's home. I knocked at the door.

A deep but hoarse voice came from inside. " open the door. It will be Shant Sahib" I entered into the room. Hajini Sahib was inside his drawing room against a pillow, with smoke part (chillim) in his hand putting tobacco in it. Smoking vessel (Jijeer) was in front of another person who was more or less elderly like Hajini Sahib. Hajini Sahib was bare headed and the thin hair stood upright his head. His eyes were wide open to see me and his lips bore a smile " Sit down please. Did you reach here straight way? Did you get down in the bus stand or.....?" This time I had seen Hajini Sahib after six years. Feeble and with reduced limbs but the same Truculence of love and innocence in his eyes which I recognized by sitting beside him . It was in 1978 or 79 when during a conference I got an opportunity to sit in his company for a couple of days. Though I know him since 1960 when I was adjusted in S P College where he worked as senior professor. Despite being junior to him I used to discuss things with him and he never skipped over my statement. He would reply with authentic authority which used to be based on logic and humour.

The various phases of Hajini Sahib's personality tended to display when he was provoked. I said to him, "I could lead the path to others as well, because my eyes were fixed right from Srinagar (The city) towards the Lucifer of Hajin"

The room roared with the laughter of mine and that of the guest. Hajini Sahib's smile waved his lips silently and handing over Chader (Woolen blanket) to me said, " Being a pandit, there is no match to mellifluous use of your tongue!" It was December. The snow had not fallen yet, but due to continuous clouds it was cold beyond limits. All of a sudden some idea struck to Hajini Sahib and he got up. Perhaps seeing me taking out pen, paper and tape recorder.

"Sir, you are in haste for spreading over this unruly stuff. Please stand up at first.' He accompanied me to a small room (cell) adjoining his drawing room and both of us sat on warm chiseled stones. The cold which my nerves had imbibed during traveling in the bus in the early morning evacuated by and by due to graciousness of Hajini Sahib and the warmth of Hamam (Bagnio).

" Will you have salt tea or Lipton like that of **Neem Angrezi People** of the city"? The word "Lipton" contained that kind of

satire which in Hindustan Alanker Shaster is called "VAKROT," Alanker the word too was used haphazardly and the style of speaking it also lend weight to satire

I honestly replied' " No Sir, you may say what you like, I can't take salt tea in the early morning. With out eating or drinking any thing, I have nothing to digest with salt tea." After taking tea I opened the bag again and put the tape recorder on and placed it on the floor. The guest had left or entered the next room. The drawing room was empty.

" Does it hear clearly Sir? Is it not deaf?" My conversation, question answer, mutual arguments my laughing over Hajini Sahib's wit and humour

For three hours developed social atmosphere of intimacy, while Hajini Sahib kept on turning leaves of his past, discussing in detail his beliefs, and determinations, achievements and failures. The purpose of my interview was to find p 224 out the threads of relationship connecting the life and works (writings) of this epoch maker of Kashmiri Literature and literary history. Those threads which in usual meetings are taken lightly. I first met him in 1965 A.D. In the staff room of S.P College as a lecturer and since then my contacts and conversations with him were of general nature. (common) I was impressed by listening his ideas about literature, history and culture and in between asking only a question or so . The most outstanding phase of his personality was put to light during a meeting or some seminar. In the beginning I was only a Hindi writer from his point of view (His opinion about Hindi literature was not justified, despite the fact

that he had no knowledge of it's literature). He expressed his joy before me when he found my essay in Kashmiri Shiraza and thereafter he now and then made comments about me and considered my question answers seriously. During all this time, his personality with every passing day became more and more mysterious and because of this since long I was curios to know about him from him.

Some extracts from conversation

Q. Narrate any incident related to your creative life

Hajini Sahib : In 1955 my essay in defence of irrationalism got published in the booklet of Srinagar. "Discourses of S.P College" . A few persons went to then minister of education Sadiq Sahib and showed it to him. They told him that I was writing against Communists. How did I know? Noor Mohammad was his secretary (who was chief secretary earlier)

One day he came across us by the road side and said, "Is Hajini Sahib not willing to remain in service ? Has he written it deliberately " Who would tell him that I never become serious deliberately . I talk what I feel. Subsequently I came to know that Sadiq Sahib had told my those well wishers of mine to have you no courage ? Contradict it. However I will not take any action against him under this pretext

Q. Have you written any thing which is traceable not now or is not with you but with which you got satisfied and solaced? Can you recall any thing?

Hajini Sahib: In 1950 A.D Mr.Noor Mohammad used to publish the news paper "

Jumhoor." Noor Mohammad later left for Pakistan and for a long time edited various newspapers there. I was a regular columnist writing with the heading " the Introvert," as I was a government servant. For every issue we received such an event or detail which as an example revealed an evenness of peoples' rule. In it I discussed the event and presented it's caricature type. For example: "There was a severe famine in Gurez. Sheikh Sahib got three hundred kharwars of paddy allotted. The rate per kharwar was rupees nine but from Kupwara to Srinagar and from there to Gurez it involved a huge expenditure. The administrative officer was from Bandipora. He said to Sheikh Sahib, that to save this extravagancy I shall get it supplied by ponies via Bagtore. Sheikh Sahib acceded to it. But not more than some twenty five kharwars reached there. I criticized it violently that he sold this paddy to shopkeepers of Sopore. Now that he is a close intimate of leaders. He brought freedom, so there should be no investigation against him ? Whatever I wrote under the heading " Introvert " nobody knew who it's writer was. what actually happened. One day in January I was coming back towards the city that..... I saw him with a Calcutti cap on his head, but wearing white dirty trousers - I said to him, " Hey! what plight has entangled you? What curse has befallen you? You should have sewn a coat from a Gurezi woolen blanket. Out of those three hundred kharwars you should have bought it for from one kharwar. On hearing my words he cried out _____ " Hey, I got you. Are you the writer? Are you the "

Introvert"?

Q: 3 you have left no stone unturned in getting Kashmiri language included in syllabus which is appreciable. Do you remember any interesting event/ incident in this behalf?

Hajini Sahib: In 1965 A.D I was in jail. I received a message there that I should frame syllabus for Hons. in Kashmiri and suggest books for it. I drafted the syllabus there and sent it back, it was introduced the next year. But in 1967 Kashmiri was deleted from the syllabus but on the other hand we tried to introduce Kashmiri at University level. In the long run M.A too started. Whatever had been written and published that continued. Even then much more is written these days. What condition would have been in 1967-68 A.D? M.A started by chance. We, a delegation of Kashmir Cultural Organisation called on Sheikh Mohammad Abdullah at 7 p.m. We reminded him. That he had issued an order in 1949 to introduce Kashmiri at University level. "What happened to that?" Your officers create hurdles for us without any rhyme or reason. He said, " Tell me in a nutshell what I have to do? " We told him that the day after tomorrow a meeting is going to be convened there. Get M.A in Kashmiri approved in it. University Grants Commission has approved it since. He did the same . On arriving there he told them who has asked you not to allow Kashmiri? The officers who created hurdles resorted to a soft tune till M.A class was approved. This whole incident took place just by accident.

Q.4 Any incident when you have suffered an unforgettable loss, which you must have

felt for a long time?

Hajini Sahib: Whatever loss I have suffered in my life time includes the library I had to give up at Jammu on my return. It comprised thirteen hundred books. The most important research work. I did a single project in six years I worked on the theme "Medieval legacy to Modern science." Contribution of Medieval period to science. Since the Muslims were scientists, so I used to go through it. It was to be kept ready in 13 chapters only. When in 1947 A.D I ran away at the cost of my life, at that time I felt I have kept it at Hajin. On reaching home I found only one essay here. Medieval legacy to modern inorganic chemistry. It was published later in the Pratap Magazine in 1949. The remaining material was lost. I was cut to the heart. A single thing done in six years, lost in full. It was a rough collection. I repent for it till now.

Q.5 After return from Jammu, how did the life run?

Hajini Sahib: On my arriving here peoples' rule had started. I never bowed down before peoples' rule because they had selected scoundrels such as village pachedar (President), Halqa Pachedar etc. What has happened to you?.....

We were ancestral traders : we were contractors too. We were big traders. We were well to do by inheritance, that also came to an end. My pay dues were the only income, because I only was government employee. We had enough land about one hundred fifty kanals. We worked on it, in short we never fasted. We maintained our supermacy and superiority to a great extent.

What works did the workers of people's regime do. They set fire to us three or four times. That is a long story. Once four of our relatives burnt alive. We had a fine house. The surrounding houses used to burn but not ours. I later told them, you rogues our house is Sayid it will not burn in fire, nor it will be submerged in water. The entire village used to come under flood water save that of ours.

Q.6 When you look back to your past, do you feel that what you longed for, desired or your ambition was stands fulfilled ?

Hajini Sahib: I had only two desires belief and freedom but not with that zeal.

I will take up one phase of life. In 1931A.D Movement started here. I was a sixth class student. I was at Sopore. People here heard that firing has taken place in Srinagar (in the city) villagers don't know what reaction should follow. I saw a procession in Sopore and some people were garlanded. I came back to Hajin. Here , from Hajin eleven persons were kept in lockup at Pattan Police station. Here in the compound of a landlord was a small garden with some Zinia flower plants in it. There was not a single flower plant in the rest of the village. It's trustee was some what related us. I plucked flowers from it and made eleven garlands. Early in the morning the news spread that these eleven persons will be released. I marched forward out of village along with these eleven garlands. There was no inhabitation on this side.....

They came on foot from Pattan. I said to those eleven households in a child like manner. Keep your compounds clean.

Those brave men have come. It was a strange scene in Hajin. Perhaps police had dragged them from here and on return were garlanded. We were three boys, Habib Khan, Gani Darwaish and I. We organized a procession. We informed people from door to door. The furor is to the extent (people say/ it is also said) that Hari Singh should be removed. It is the only slogan. He got the muslims killed in the city. Beyond that there is no politics nor any thing more was known. Only it was later given to understand that the rights are being demanded from Maharaja. I didn't know any thing at that time. After two or three years the rights were quite clear when the memorandum was presented... The government has seized mosques which should be set free grazing tax is too high etc. I acted as a volunteer, the ambition at that time would have been that the Dogra Raj should be put an end.

Q.7 Is there any personal (for self) ambition? Not at that time- but later?

Hajini Sahib: Not at all. I was not grown up at that time. I grew up after two years. When I was in eighth class. Mahara order 19 - L was issued. Hari Krishan Koul was sent as Prime Minister. There was restriction in the assembly of five persons. We were quarter to three hundred students. We even then took out a procession. Dogra Sepoys pursued us, how I escaped those incidents would be recorded in my book.

Q.8 Have you recorded this incident or like the incidents any where?

Hajini Sahib: I have written a book which will be published after my death. The title of the book is " Still I survived" This

incident too might have been recorded in that how I survived after having been flogged. A person Quadir khan by name used to sell fire works in Sopore. their house is de shaped these days. Another house was adjoining it.....

Two boys only from the group, I and Samad Parray of Haigam, believing that military no more pursues us . We entered the compound and hide our selves. In the mean while almost ten military personel entered the premises. Samad Parray jumped over the wall with the support of a big basket, they came, folded my hands with a strong rope. I hardly covered a hundred yards distance when they caught another boy. During those days we had formed Young men's Muslim League. The boy knew me. He said to me Mohy - u- din why don't you raise slogans? Long live, be no more etc. he uttered.....

Long live Sheri Kashmir, long live Islam, Oh! God eliminate Hari Krishan Koul we were taken to police station hand folded. As soon as we entered into police station, we saw the seventeen persons including our president Naba Namdugur of Baha- u- din Sahib already there. I was elected as Secretary by the youngsters. President was beyond himself with joy to see me. I carried some anti incumbency posters. He asked me to do away with them immediately. I inserted them in between wooden gaps. A Constable told me you are a young child, you should not do so. I told Akram the Wazeer -e - Wazarat of Dogra's that we have to attain martyrdom and was very harsh in tune. They said some what twenty four which I didn't make out. President had told me that we shall be

canned two to four times and set free. I had gathered courage due to it. At last I was taken to easel asked to put off trousers and stand on easel. It had two strings on the upper side near arms, one near waist and two more near feet. They kept a wet cloth on my shirt. The cane striker was a chillasi moral prisoner. He struck wet cane to me with full force. During first three canes I feel that the cane dips deep into skin. I started slogans. The same long live Sheri Kashmir, Dead be Hari Krishan Koul, Abolish 19-L. All others were struck three, six or nine times but I was the leader, I had given a harsh statement. I was canned twenty four times. At last when the strings were loosened after five minutes I could not move to right or to left till then I could not move about. The wounds heeled up after nine months, but I didn't give up studying and appeared in the examination in the same condition.

Q.10 What is your view point about social interaction with literature or social purpose of literature?

Hajini Sahib: I remained Professor or student of Arabic language and major part of my study remained within the limits of Arabic language. It is a different thing that I studied Science etc. But the basic make of my thought is that of Arabic, it has impressed me. Such as non- violence. Sheri Kashmir or Gandhi ji has not added to my knowledge. The Quran teaches me " you should not be unjust to a non Muslim just because he is a non- muslim. Do justice to him also." This way of behavior is nearer the godly teachings. I don't approve of anybody else's non violence. Karl Marx will tell me

there should be the rule of workers (labourers). I will tell him that my Prophet (PBUH) has said that the labourer should be paid his wages before the sweat of his forehead dries up. I have the same base, even if it is not in keeping up with modern age, I value the old values .I have gone through the philosophy of _____ and Nihilism, but I don't accept their dogma.

Q.11 Should a man be self centered only? Does a writer not have to keep in view social relevance as a man and as a writer?

Hajini Sahib: No body discusses social relevance in full. Some philosophers puts forth fixed values and desires that we should follow the suit. I go through them but I don't pursue those dogmas because I have already picked them up in Islam. Any thing against Islam. I reject it.

Q. 12 Do you mean that whatever does not befit your frame work, you reject it?

Hajini Sahib: I give it up. I hate it.

Q 13 Modern writers advocate a different universalisation. that?

Hajini Shib: Respected Sir, I neither learned modernity (Jadidiath) nor enjoy it. Because I am now too old to learn it. Very short span of my life is left over now. Even if I learn, I can not use it. Now I have my own way of writing. I write now according to it. In this behalf I will remind you of my own essay, " In defence of irrationalism." In it I had taken down that according to modern science and philosophy rationalism lacks much. Rationalism is not ultimate reality.

Q. 14 But do accept any ultimate reality?

Hajini Sahib: Yes, of course.

Q.15 DO you have no faith in that reality

from rational point of view?

Hajini Sahib: No, I believe in what is enjoyed by faith as the religion dictates me. Such as God. From rational point of view He does not exist. How can I show him in the laboratory? My point is rationality cannot understand some things. It is covered by tradition and faith. As Sir Mohammad Iqbal puts it "Hence reason is my servant and faith my leader."

Q. 18 Some Kashmiri says that to promote Urdu is more important than to promote Kashmiri because it safe guards our cultural capital. Kashmiri can not do so?

Hajini Sahib: They are mad. A man can acquire knowledge in any language. When a man get's tuned to it, how can language impede him. What urgency I had to buy Urdu translation of four Vedas from Lahore in eleventh class and to read it. I would have learnt Sanskrit but got no time all over life. I accept Kashmiri muslims have more knowledge (religion and history) written in Urdu but learn Urdu at the cost of Kashmiri, that is silly. Being a Kashmiri you have spent major portion of your life for research in Hindi. I got tuned (inclined) to Kashmiri. The question arises that how can this inclination affect Kashmiri.

Q. 30 You have remained affiliated with (preparation of)Dictionary. The vice chancellor of University Manzoor Aalam said a few days back that this work has not been done satisfactorily. The Etymology of the root words has not been provided satisfactorily.

Hajini Sahib: We collected more than fifty thousand words. We provided Etymological source to the best of our

knowledge. You can see any volume or any word. To blame us is not based on reality. Now we have to prepare a concise of it.

Q.33 Are you satisfied with the work done by Sahitiya Academy? You have remained affiliated with this institution?

Hajini Sahib: Firstly we the writers do not co- operate with them. Secondly there are no buyers for Kashmiri books. The writers do not hand over scripts to them for years together. On the contrary some have hushed up the money too. They have to submit report later. They say if we spent ten thousand rupees on publishing books and did not receive ten paisa on sale. What reason is there for publishing books? Could our education department do nothing. It is the worst department. They were asked by cultural Academy after Sahitiya Academy to take books free of cost. They replied we would take a Reda full of your books, but who will pay the five rupees fare to Reda walla? Beggars such a Niggardly Sleggish Department we have.

Q. 34 On the contrary what is your opinion about work done about Kashmiri in Patiyala in Banglore?

Hajini Sahib: They do a nice work but have not been encouraged here. If they dispatch books free of cost with postage tickets, then some one might read.

Q.35 The work done by Brij Bihari Kachroo out side country in America or the research work on Kashmiri carried on in Russia?

Hajini Sahib: Extraordinarily important and useful. It means that Kashmiri will be introduced to the entire world. Kachroo Sahib has devised his personal new

script for non- Kashmiris just see, Nastaliq did not develop or the government and education department didn't let it develop. The Pandits and the muslims had selected Nastaliq script. Had that single man done this much work by that time it would have been better. This reality is upheld in principle that in India Kashmiri will be liked, if written in Nagri script. Similarly Nagri script won't do in America. I mean to say Roman or Nagri adds to it, not lessens it and this is contribution. But the local script is Nastaliq which the Kashmiri's and the Hindu's are already familiar with. I wish that Roman script be also used. Many languages are written in two scripts.

Q.36 Can it not be one of the reasons for no demand of books that people don't like to (study)

Hajini Sahib: Sir, what should I say? what hope you will have about a Block Education Officer? Just consider your Professor community, do they read Kashmiri books? The first responsibility is that of education department. Then you can move to veterinary people. The teachers who themselves can not write an essay on Cow, they with their turned/ twisted necks and combed hair boast will anybody learn Kashmiri?

Q.40 Prose and Drama are recent, but we have seven hundred old capital. Why has it not brought forward or a critic?

Hajini Sahib: Many reasons are there. Kashmiri's has had no patronage save some ten or twenty years during the rule of Budshah Sahib. After Budshah Shahmiri dynasty suffered such a decline and downfall that Mohammad Shah and Fatah Shah

ascended the throne eleven times. Downfall was enjoyed during the Chak rule, but they initiated communal issues. The big tragedy was that the Mughal were waiting with their mouths open.

Q. 40 Does belief make poetry to suffer? The tendency of criticism does not exceed. Such as any term of a Sofi may be humbuk?

Hajini Sahib: Yes, if a view point is out of date that can make it suffer this tendency impeded criticism.

Q.41 Be it religious belief or any other such as Marxist belief?

Hajini Sahib: In the case of religious consciousness we have not attained maturity yet. Even Etheism is a religion in it's own merit. But in the same manner Islam stands absorbed in our sub conscious.

Q.42 But where ever religious view point is discussed (explained) poetry becomes ambiguous?

Hajini Sahib: Where ever there is Supersititiousness, according to modern point of view we have to correct it. But all the tendencies of the religion will continue despite all communism. However, if religious view points are presented in a proper manner, It is not binding that poetry will become ambiguous.

Q. 43 There are different opinions about the origin of Kashmiri language though no opinion is final yet?

Hajini Sahib: Accordingly my opinion too will unreal.

Q. 44 In " Muqalaat" you have recorded, the original language belonged to the Nagas. Since then it bears the brunt of the scions of Sanskrit, Dardi, Persian and Ibrani language.

Some researchers opine some words give to understand that it is older than the language of the Vedas. From this point of view what is your opinion about the origin of Kashmiri. Nobody can say any thing about it, because we have no records available. I have read about Vedas, some where that in written form it is thousand year old here. Also that "Waskur" named some Pandit had written the Ved for first time and village Waskur is named after his name. Though verbal evidence existed there and being the language of the Brahmins it would have been more impressive. Our rites, customs and beliefs would have accommodated many Sanskrit words. I collected only a few words affiliated with their sacred (holy) days like "Naga panchem" and entered them in the Muqalaat. Their effect is much more. The way we express Kashmiri is that of Peshachi.

Q. 46 Dr. Trilokinath Gunjoo after going through grammar, sentence coinage and word arrangements etc. of Peshachi language has proved that the grammar, word arrangements is different from it

Hajini Sahib: No, I don't agree with him. I believe the effect of Pesachi language is there till now. It was God's blessing that line of control was fixed and they can not move to this side other wise our area has seen with their open eyes that on one side they used to come from chilas and on other side from yasina during the winter season for begging and used to stay over here. I have read it some where that in Peshachi language " Home" means habitation. I have mentioned forty villages with suffix home. I opine the Dards have lived there I know a bit

about the effect of Jews. The book of Khawja Nazir Ahmad, " Jesus in heaven on earth" published in 1953 AD impressed me very much and I found my self very small in comparison to that. Just in a same way as I due to religious Furor went through " Al - umrah" the book of criticism on the Quran and the Arabic language written by Ibni-Rashid six hundred years before and " Naqdu - Nazr" by Qadama bin Jaffar. Both these books were prescribed in M.A Arabic course.

Q. 47 Was the book of Nazir Ahmad of the same standard?

Hajini Sahib: Of course, there is no way out but to accept (acknowledge) it. He has connected even social, religious and common ritualistic issues with the Bible. It has historical synopsis beyond limits. A few pages are about language also. Unless it is contradicted till then I accept it. Amin Kamil once told me, if I had read " HEBREW" Language? I replied in negative and further added if he wrote a book in comparison to it I will accept him a great man.

Q.48 Can we say that you don't accept Kashmiri an Aryan language?

Hajini Sahib: No, Persian language raided and similarly came the Jews. They set up habitation and effected our culture and that is all. It is no basic effect.

Q.49 Autar Krishan Rehbar says word stock alone does not make a language, Grammar and other things are more important.

Hajini Sahib: I said that Hebrew also left it's footprints. I don't discuss word source. This does not make me a scholar of Hebrew.

Q.50 Who do you like from your

contemporary poets and writers? Who comes up to your expectations?

Hajini Sahib: The answer to this question is very difficult. If I say none that would be great injustice in to those I leave..... In fact I have gone through much poetry, Arabic, Persian Urdu etc. My selection for that reason is difficult. In every body's writings I like as well as dislike things.

Q.54 What have you read latest? What is the writing standard of new writers?

Hajini Sahib: I had received "Shiraza copies" I went through them for a couple of days..... I mean some body should write some thing..... Let there be no readers for the time being. Some thing should be added to language.

Q55 Is there any purpose of holding conferences ? Will they provide atmosphere or develop reading perspective in the people?

Hajini Sahib: I am affiliated with two organizations. I there make efforts they should write some thing, but I Feel we have made literature source of earning. It has shortened our sight. The result is that indirectly there is discouragement.

Q 56 Is there lack of dedication?

Hajini Sahib: It is just nominal. The teachers and professors are not accustomed to reading. They just feel tired after reading a few pages and then give it up. A professor should always be tuned to reading .Urdu professors also not study too much . Under the wrong impression that becoming a teacher or a professor is every thing in it self. Freshers avoid reading. In a conference there is atmosphere of reading and writing,

but in fact we are not receptive.

Q. 57 What do you want should be done for Kashmiri that stands ignored?

Hajini Sahib: Peoples government is paralysed, because after getting votes they through us to winds. Neither they remember helplessness of the Kashmiris nor Kashmir government intends to develop Kashmiri language, and culture, they can do a lot..... why should Kashmiri language labelled to be anti Hindi. It is an acknowledged and accepted language. Ministers feel afraid of implementing the orders of University grants Commission and deem injustice Kashmiri as loyalty to their posts.

Q. 59 In Sheikh Sahib's three linguistic formula there was no place for Kashmiri but nobody told him any thing?

Hajini Sahib: Our intellectuals are petty minded lethargic people. They try to please ministers some how. The result is that Kashmiri is downtrodden despite the fact that it is an accepted language. The funds are to be provided in the budget in the beginning, but they don't....

I am so sensitive. Think over it. I have an only son. He passed post graduation three years earlier. He has not been appointed even as a peon. It is beyond my self to approach a wretched to oblige me, because I know that after that I can not go to him with my head upright...The standard of my life is not too high nor I desire it to be so now.

Q 60 As a professor you raised the status of professor very high (to a great height) which post you did not accept?

Hajini Sahib: This year also another

setback took place when an influential and authorized officer told me secretly that my name is likely to be suggested (recommended) for Padam Shri. I told him tape my reply. You put it on before the person who told you so and run away. If you have courage then remember and tell them. That I don't want that I should be acknowledged as a writer but take me for an ordinary Kahmiri I don't want to keep standing in the epithets of false legs or support. I reject this suggestion in full. I further added some more statements. I don't want to be trumpeted as some one.

Footnotes: In this interview I have not effected any correction in my questions and his answers, neither thought nor language. It contains his un artificial tune and style in letter sand spirit. I sent a copy to him after recording, wherein he himself made a few corrections.



یُس مجھ پیٹے نے چھ تئی
نے مجھ ہتھ جلیہ رٹھ مکان
نے مجھ پیادے نے چھ رتھی
نے مجھ سوزے گتھ پان



رُو کوہ روزاکھ ادلچہ سزئی
یام دودس ہتھر کاتڑے مئے
یم چھے زاگان پتہ گاڑ ہاتڑے
ٹڈل داہج کرئو تڑاوتھ مئے



پھل ڈیر تڑاوتھ مل ڈیر دھوم
کل بودھ کھینم دہن کہیو رأتی
سون، روپھ تڑاوتھ سرتلہ روم
کرتل مٹھرم تہ گرومس دزأتی
(کلام شیخ العالم)

Prof M.D.Hajini

A Great Teacher and Intellectual

By: Ameen Parray

From the multitude of teachers and professors, there are only a few who are long remembered even after they are no more in this physical world. There is something special that their colleagues and students not only remember themselves but also consider it a duty to pass on the same to their friends and children so that they may imbibe the same qualities in their own life. When it comes to remembering the legendary teacher and scholar like Professor Mohiuddin Hajini, one finds no escape from saying the words like "Great teacher", "Great scholar", "a man with a mission and vision and if one has been his colleague, friend or a student, one would for sure go on sharing the anecdotes that are associated with the late Hajini. Though the present writer has been distantly associated with the late Professor through people who knew him or had worked with him, or had been his students, yet with the help of my imagination and through the immense contributions made by the late Professor, I could guess something more about him as a teacher. Whenever I hear people talking about his erudition in Kashmiri Literature ,Philosophy ,Theology ,Mathematics and other Sciences, I tell myself that he had been one among those great teachers from Kashmir who knew the pedagogy of dialogue, pedagogy of love and hope and pedagogy of possibilities because

a teacher who does not arm himself/herself with such qualities would hardly ever be successful in leaving behind the legacy of great scholarship and memories shared by generations after his/her death. I am sure those who have been his students or his colleagues in different capacities would agree with me in making this assertion that the Professor Hajini who we still remember and continue loving him was among those great ignited minds who because of their immense love for goals of their life would work with such a passion that they would forget their own personal lives most of the times. These great teachers who are born with the instinct of Pedagogy of Love, Pedagogy of Hope ,Pedagogy of Dialogue and Pedagogy of Possibilities leave for sure such imprints and impressions on the minds of their colleagues and students that they are never condemned to forgetfulness by the coming generations even though much time lapses between the two. This essay is an attempt to understand the man that is remembered with respect as Professor Mohiuddin Hajini ,and the title Professor really suits the man for the worth that he had developed in himself as a teacher and researcher.

Pedagogy of Love and Hope

Born at a small village like Hajin in 1917, Mr Gh Mohi-ud-Din Parray might not

have imagined that one day he would reach Aligarh Muslim University for doing MA Arabic along with a diploma in Journalism and Legal Studies, that too after having done graduation in Science subjects and Mathematics which would have ideally led him to do Masters in Mathematics or preferably a subject like Physics which, of course, happened to be his most favourite subject. But he was "condemned to do Masters in Arabic Literature" by the fate, and I do not want to go into the details of how that actually happened. Many biographical pieces are available in Kashmiri on that subject. He did his masters in Arabic, and part time diplomas in Journalism and Legal studies, maximum in the minimum of two years that he stayed at the University. On his return to homeland, he got appointed as Lecturer Arabic in the Higher Education Department of the Govt. of Jammu and Kashmir and was posted at the Prince of Wales College Jammu; and, consequent upon the communal frenzy in Jammu during the partition time, he got himself transferred to Sri Partap College Srinagar where he taught Arabic for the rest of his career and ignited hundreds and thousands of souls with the love of and hope for erudition and scholarship. The question is where is the pedagogy of Hope and Love that the present essay sets out to explore with reference to the legendary Professor and what are the parameters that force the present writer to evaluate and judge the late Professor on the same lines though judging and evaluating without direct association does not qualify for the merit required for the same?

As argued at the very outset of this write up, great teachers are remembered because of the imprints and impressions that they leave behind in terms of their contributions to the making of their fellow colleagues, students and institutions that they build through their tireless discussions, interactions and exploration of possibilities which just does not happen with them but they put it into practice as a matter of consciousness and as a matter of generating hope through immense love with the goal that they set for their life. Professor Mohi-ud-Din Hajini could be credited to have all these qualities as otherwise he would have passed away like the other hundreds and thousands of teachers who retire from the same system and institutions in every decade. It was the Pedagogy of Love and Hope in this man that set him on the path of constant dialogue, discussion and exploration of possibilities wherever he was: at the college, in the bus, on a tea stall or back at home with his fellow villagers exploring the possibility of nurturing their minds as potential intellectuals and teachers. When at the college, this learned teacher would be discussing Kashmiri literature, philosophy, theology or Mathematical problems with students and colleagues thereby igniting his own mind and theirs also with new probabilities and propositions through dialogue; at the library, he would be researching on Kashmiri literature thereby exploring new horizons of thought for knowledge production in the field; back home he would act as a researcher in field collecting the moth eaten manuscripts of Wahab Pararay's poetry; or arranging

meetings with all those sources who he believed remembered poems or songs of lesser known poets like Asad Parray. At SP College ,he was both teacher and researcher; outside SP College ,he was a man who organized meetings for exploring possibilities of promoting Kashmiri literature ,and back at home ,he was again in action to build institutions and organizations for the promotion and development of Kashmiri language and literature. How does this simple but great teacher manage all these things ?If one just thinks about the quality of the limited work that he has produced ,one would imagine how greater it could have been if only he would have confined and condemned himself to a scholar's solitude for maximum knowledge production that is generally expected of such great minds. But Professor Hajini was many things at the same time : a dedicated teacher at SP College ,an active researcher and seminarist, an active political activist and champion of political aspirations and rights of the people ,a versatile language activist, organizer of language movement in Kashmir much in tune with many international movements that were writing back to the empire in those times, a religious scholar who would attend seminars on religious themes and enlighten the minds of people of his locality through his Friday sermons ,and a keen observer of village life through his daily morning and evening association with the people of his locality. All these activities would be carried out by this man without ever thinking how it would be affecting his academic standards and excellence in the long run as most of the

scholars develop their intellect and scholarly contributions by condemning themselves to a hermit's solitude. However, Professor Mohi-ud-Din loved the solitude within and associations without because he was innately trained in the Pedagogy of Love and Hope.

Sometimes, while thinking about the Pedagogy of Hope and Love in the life of a teacher, I just wonder about the possibilities that one could be able to work out through the same. What can a teacher most possibly do with the help of this methodology? Isn't this simply idealistic to think like dreamers while as the fact about education is to cultivate a pragmatic and realist's approach towards life? Many questions like this do surface on the slate of my mind. Nevertheless , great teachers like Professor Mohi-ud-Din Hajini ,through their speech and deeds ,do tell us that teachers who love their profession and cultivate hope among the "degenerated class of people" enact the marriage of the ideal and the real through their techniques of dialogue for working out different possibilities ;and by virtue of their love and hope ,they just do not live in the world but live with the world for realizing the fuller potential and meaning of life ,as ,otherwise, in the forced solitude they would find themselves dissociated and detached from the realities of life. That is why humility comes as a thing of beauty and joy to such people ;with the result, all human beings known or unknown are their own people and they treat them with the same love and care that they show to their own sons. This is the beauty of a great teacher ;and this is the

fountain wherefrom springs the beauty of and respect for the merit and universal reasons .Sometimes when I think about the massive degeneration that our present day education system suffers from, I just find a very simple and significant reason behind this degeneration-that is the lack of Love in the souls of our teachers with the professions that they have chosen for themselves; and ,in the absence of such love ,how could we think of cultivating hope of life ,regeneration ,revolution, and dialogue for unending possibilities in our socio-economic and politico-religious life all around us as we tend to be living in this world but not with the world around us. How does a teacher extend his/her love towards his/her students and fellow human beings ?By listening to them ,by understanding their problems and issues ,by giving a compassionate hearing to their questions and by engaging them in a healthy interaction and dialogue for working out different possible solutions. It is my considered opinion that great teachers like Professor Mohi-Ud-Din have this quality as otherwise they too would be forgotten like others by their students. Well ,it could be possible that a teacher delivers fiery lectures in the class but at the same times denies space to the people living around him/her as it would be beneath his /her class and dignity to get mixed with all sorts of people living around. This is where again the Pedagogy of Love and Hope comes to the rescue of the great teachers like the late Hajini who do not miss any opportunity of interaction and dialogue with the fellow human beings as the dialogue with the same would not only open

the windows of new opportunities for learning but would also allow the other person to open up to new opportunities for enlightenment as the sun of knowledge happens to be just next to him. When back to his village, the late Professor would gather scores of young boys somewhere in a house or on a shop and would teach them the art of discoursing on different subject. Some of them would be given topics and asked to prepare a paper for the next meeting; some would be encouraged to write poetry, and some to translate from English and Urdu into Kashmiri language. Under the awful but absolutely loving presence of the late Hajini, this is how a long chain of competent teachers would evolve and grow at a place like Hajin at the platform of an institution like the Halqa-e- Adab Hajin which was, through his love, an organization where he cultivated hope and intellect among the youth. This is how great teachers build the nation and this is how revolutionary teachers like Hajini cultivate hope for a constructive and meaningful future of their posterity. Many of his contemporaries would complain that he was very rash in his attitude and temperament, but they forget that such deviances of temperament in scholars of his caliber are at times the result of the clash of their high thinking with the lowliness that prevails all around; otherwise such people have loving and caring hearts for the people of their society. The profundity of his love for the human beings around him could be understood by the way he would treat his neighbours. Once, as my father told me, when one of our uncles had some mental

ailment, it was Professor Hajini, the great and loving neighbor, who put himself on casual leave and took my uncle to the mental hospital for treatment which of course is an act of heart and love generally forgotten by the people who have gone up in terms of social and economic status. Similarly, my father again informed me, when once a mad man entered the Parray Mohalla Masjid where Professor Hajini would then attend the evening prayers, and started abusing everybody inside the Masjid including the learned Professor, he advised everybody to respond with love and care to the mad man as he didn't know what he was saying. Basically, men endowed with the highest form of learning and pedagogy of love and hope as teachers practice the theory of love and hope on and off the stage of a classroom. One day, as a teacher friend of mine tells me, when there was a parents day function of the Falah e Aam Trust school Hajin at the Eidgah and the learned professor had been invited as the Chief Guest by the school management, he was all tears and literally cried upon explaining the meaning of education and the sacrifices that it demands from the people associated with it. My friend tells me that while recalling the contributions of Sir Syed Ahmad Khan, the learned Professor said everything by the tears in his eyes and everybody present in the function could not control their emotions upon seeing the Professor getting so emotional in his speech about planting a tree that would someday not only bear sweet fruits but also give cool and comforting shade to the passersby. The point is that whether at SP

College or at any function at Hajin or anywhere, Mohiuddin would share his knowledge and wisdom with the people sitting next him. Such people, of course, are a university in motion and do not require the setting of a formal class room. The Hajin Jamia Masjid, which was designed and architected by this man of vision, would be converted into a university classroom after the Friday prayers when people with a quest for learning would gather around him in the front lawn and ask him questions on a host of issues and he would answer them one by one to their utmost satisfaction, thereby enlightening the minds of people even in his leisure time in an informal setting. Again, the point that one would want to make regarding such activities of the Professor is simply that his idea of education and enlightenment was not simply transmission of information to the students and people around him but igniting the minds of people with his knowledge and wisdom through formal and informal interactions that he would be always open to anywhere one would meet him. Many a people from far flung areas of Kashmir would travel to Hajin those days and put up at his residence for a word of wisdom and enlightenment and he would mean it to give them a royal treatment as is generally given to a special guest as generosity and magnanimity was yet another feature of his character which, of course, further added to his Pedagogy of Love and hope in imparting knowledge and education to the people and his students.

A Word on his Academic Contributions

As a great teacher and researcher,

Professor Hajini could have made immense contributions to the world of literature and thought, but somehow it could not go beyond a certain limit as apart from teaching and research he would actively participate in social and political activities also. Nevertheless, the contributions that he has made are significant as he was basically a man who would stimulate and inspire others for a movement like atmosphere in academics and socio-political thought. For example, he wrote a three-act play in 1939 titled *Grees Sund Ghar* and thereafter never wrote or published any other play. He translated portions of *Alif Laila* from Arabic into Kashmiri and *Musadas Hali* from Urdu into Kashmir simply with the view that others would be inspired to engage themselves in the art of translation studies and activities thereby enriching the canvas of Kashmiri language and literature. In order to encourage the young and budding scholars of Kashmir to write in Kashmiri language, he himself started writing essays and academic research papers in Kashmiri on the works of lesser known but great Kashmiri poets like Wahab Parray and Asad Parray so that a culture of research in language studies is developed in the valley. He himself collected the works of poets like Wahab, Asad and others and wrote monumental forewords to their works so that they are properly introduced to the academic world for further research and analysis in the coming days. This again showed that this great teacher was endowed with the faculty of dialogue and interaction for research with a sense of originality which results in the exploration of

possibilities of greater magnitude. Why, despite being a scholar of Arabic literature and man well versed in Science and Mathematics, did he choose Kashmiri language and literature for his major activities of research and discourses? The answer to this question again rests in his pedagogy of love and hope that he practiced with even his mother tongue which had lost all its glory and social status as a result of long drawn foreign sponsored colonialism and Dogra oppression. He, through his monumental research activities in Kashmir, reinstated hope in the hearts of Kashmiri people and showed them the possibilities that they can explore by their attachment with and love for their mother tongue, something that has now culminated as a full-fledged movement. Professor Hajini was basically very much aware of how different anti-colonial movements throughout the world at that time were focusing on the status of their mother tongues as a part of their anti-colonial agenda and nationalist self-assertions as Colonizers of different hues and colors had instilled fear and inferiority complex in the minds of the colonized people with reference to their mother tongues. His call for organizing Kashmiri Mushairas, publishing books in Kashmiri language, translating world literature into Kashmiri, carrying out different research activities in Kashmiri language and asking the government to set up institutions like the Cultural Academy of Kashmir for the promotion of Kashmiri language and culture and a full-fledged Department of Kashmiri Literature at the University of Kashmir speaks volumes about the agenda of

socio-political and cultural transformations that he intended to achieve with the help of such activities in the backdrop of the globally accepted and acknowledged movements for decolonization. Professor Hajini knew that mere physical decolonization would be of no value if the people of a country are not mentally transformed and liberated. There again in all his academic contributions, he wanted to inspire and encourage the potential youth of his times to generate hope and explore possibilities in order to rejuvenate the consciousness of Kashmiri people who were slowly trying to come out of the crisis that a long history of political turmoil had and still continues to subject them to. Basically, all the small and big, academic and non-academic activities of teachers like Professor Hajini are rooted in the pedagogy of Love and Hope as in the absence of the same one would hardly ever burn with passion and zeal for something extraordinary.

Dialogue and Possibility

Great teachers always engage themselves and others in dialogue and exploration of new possibilities that is why they do not confine their interests to only one topic or subject from the world of academics and inquiry of truth. It is the pedagogy of dialogue and possibilities that helps them in converting information into knowledge and knowledge into the wisdom of their subject. It is through interdisciplinary approach that great teachers develop a strong vision in academics and a worldview that is based on reason and a universal understanding. As argued earlier, the interests of Professor

Mohiuddin Hajini in academics were multi-dimensional-ranging from Science to Philosophy to Theology and a number of world literatures which, of course, strengthened his understanding of the world and enriched his wisdom in the areas of his research. Dialogue and exploration of possibilities in academics engage the teacher/researcher in a healthy communication between texts and minds of various cultural products thereby enriching the power of analysis and vision of seeing the things as they are supposed to be seen particularly when one aims at analysis and explanation of the subject under discussion. The great Professor of Arabic engaged himself in the readings of Arabic literature to discourses on Theology, Kashmiri Literature, Philosophy and History of Science. His seminars at SP College testify to this fact that he was actively engaged in discussions on world literature, scientific thought and critical understanding of socio-political, religious, economic and scientific issues.. Some of these valuable dialogues ,discussions and seminars could be very easily reflected through the papers that SP College would publish in its journals like The Pratap and Discourse which were published in the form of a book by the Halqa e Adab Sonawari. All the papers are valuable pieces of academic research and samples of the pedagogy of Dialogue and exploration of Possibilities as he in some of these papers talks on Islamic Sciences ,history of Medieval Chemistry ,relationship between Islam and Scientific thought ;in some ,he talks about the culture of Kashmir ,Kashmiri literature and host of

other things associated with the same ,and in some about education and the philosophy of education with reference to Kashmir. Why does he choose to talk about a host of subjects when he could have forced himself to talk on a special branch of knowledge only? The answer lies in the fact that great teachers do not ghettoize their minds with some specific area of knowledge only; they rather allow their minds to grow through their constant interaction with other branches of knowledge thereby developing their critical thinking and the potential for exploring new vistas of thought through other subjects. This is what a dialogue in the reading of books becomes; and this dialogue when reinforced by interactions and communication with live human minds makes a scholar /teacher evolve and grow with the speed of light. In fact, this is in continuation with the tradition of our teaching as it was in the past. Many of the great teachers from the Islamic world were poets, philosophers, scientists, businessmen, artists and much more at the same times as instead of working in laboratories and libraries, they would rather come out and consider the whole world their library and laboratory thereby enriching their wisdom of the subject or understanding of things as required. As argued at the outset, Professor Hajini as a great teacher would convert the government Bus of his times from Batamalo to Hajin and back into a classroom through his lively and scholarly discussions with the learned fellow travelers, and similarly would convert the Hamam of Parra Mohalla also into his reading room during winters in a very informal way of

conducting his academic dialogue and exploration of possibilities. During his compilation of the works of Wahab Parray, he went on one to one interactions with all those people who had spent some valuable time with the poet or had some information regarding his poetry. Similarly, he compiled and edited the works of Asad Parray after dialoguing with a number of sources who knew Asad and had memorized his poetry. In academic lingo ,I would love to call it dialogue as through dialogue only a researcher and a teacher actually identifies a research problem and then fills the gaps that he/she intends to do through his/her work. But for the dialogic methodology of Professor Hajini, Kashmiri language and literature wouldn't have added the monumental works of Wahab, Asad, Lassi Mansu and other great poets as Professor Hajini brought their works out from the dust of oblivion. It wouldn't be an exaggeration to assert that if his forewords ,articles and papers in Kashmiri language are collected and compiled it would make a remarkable addition to the Kashmiri language and literature as therein lies some original research work by a scholar/teacher who had decided to bring laurels to Kashmiri language and literature. It further asserts the fact that great teaching and research is actually guided and motivated by the love of the set targets and goals; and similarly, it points to the fact that great teachers are always open to dialogue and discussion as therein lies actually their evolution and growth. Professor Hajini, in nutshell, was a unique teacher who would use his faculty of Dialoguing to the

maximum and would make sure that he himself learns through active dialogue and also makes others learn through the same. This is, of course, one of the greatest qualities of a great teacher/researcher.

A Teacher by Choice

It is said that teaching is a noble profession. It is also said that teachers are the builders of a nation. Moreover, teachers are referred to as the heirs of Prophets. Why? Because they are the people who shape the minds of the youth of their times and shape them into leaders, writers, philosophers, doctors, engineers and other things. It is because a teacher is supposed to join this profession as a matter of choice, and not that he/she got nothing else so decided to take the job of a teacher. Professor Hajini was a born teacher and had joined this field as matter of his choice. Doing something as a matter of choice further points to the love that he had with this profession and hope for rejuvenation and renewal that he saw in this field. An important episode from his career at SP College would illustrate his pedagogy of love and hope better and his joining the field of academics as a matter of strong choice. It is said that Professor Safi ud Din of Sopore (father of Dr Javid Iqbal, veteran columnist and political activist) was the principal of SP College and GM Sadiq was the Chief Minister of the state. One day the principal received a phone call from the CM office urging that Professor Mohiuddin be brought on the line. When Hajini started to talk to the CM, it was in his normal and day to day kind of tone and language. It is said that the CM offered him the post of Principal and was asked to make a

choice with regard to his new posting. To the utter surprise of the CM, Professor Hajini is reported to have said something like: "I love two things only: either to be a teacher or a governor. The first I am and the second you cannot make me. So allow me to be what I am." Great teachers do not love power and possession. The mere act of teaching/learning is their biggest power and possession. Hajini retired as a teacher and continued teaching people and scholars even after his retirement through an informal manner at different forums as a good teacher actually never retires. Here actually lies the crux of the matter and the whole philosophy of making a conscious choice in life. Since he had love for teaching and learning, this love, therefore, never allowed him to get derailed from the track. Besides, this love for teaching /learning always engaged him in dialogue/possibilities and so his conscience could not be bought by the men of power and prestige in the socio-political corridors of Kashmir from Sheikh Mohammad Abdullah to Bakhshi Ghulam Mohammad to GM Sadiq. Those who are born teachers and make a conscious decision on joining teaching as their profession would never allow themselves to sell away their souls in search of power and false prestige. There are many such instances from the life of Hajini that prove him a teacher who defied power because he was a teacher and an intellectual who used his own mind for understanding the truth.

Why Love and Dialogue

Teaching is an act of beauty, and beauty and truth are the highest goal of great

academicians and teachers like Prof. Hajini. One cannot think of beauty and truth until and unless one's heart and mind is filled with love and potential of dialogue for exploring the possibilities with regard to truth about a certain thing. Having said that, it is quite clear that something that is associated with the idea of beauty and truth could not be thought of and discussed without immense potential for Loving and Dialoguing; as in the absence of the same, one cannot undertake the journey that is full of uncertainties, difficulties and travesties that such paths are generally associated with like what happens with the birds in the famous Persian allegory of Fariduddin Attar, *Mantiq ud Tayyur* (The Conference of Birds). Why teaching is not the cup of everybody's tea is because everybody does not take it as a metaphor of Love and Dialogue for the exploration of beauty in the human mind and tapping the potential for unraveling the mysteries of truth in human soul? Professor Mohiuddin Hajini like many other great teachers from the valley was endowed with this faculty of Love for the beauty and truth; that is why he had just lost himself thereby allowing himself to be alive to greater possibilities through dialogue with and readings of human intellect.

A Word on Hajini as an Intellectual

There are no two opinions about the fact that the late Professor belonged to the tribe of people who dared to defy, challenge and question the existing socio-political and economic ideals and schemes of the world. His *Grees Sund Ghar* is a literary manifestation of this fact; in fact, the Dogra administration sent him to jail when he was in

his teens for taking part in protests against their rule. Sheikh Mohammad Abdullah, Bakhshi Ghulam Mohammad and G M Sadiq had to face his criticism for their betrayal of Kashmir cause. He was undaunted and fearless in his criticism of the corridors of power, and his questions most of the times would be unsettling and anti-foundational for the system. In 1965, he was again incarcerated for over a year in a Jammu jail where he penned his famous collection of academic and research essays titled *Maqalat* which won him Sahitya Akademi Award. As a teacher and researcher, he would pour his blood in the art of teaching and research; and as intellectual, he would not worship the rising suns of power but would dare to defy and challenge their policies based on untruth, oppression and hegemony. Concluding, Professor Hajini was a great teacher who by virtue of his strong choice for joining the profession of teaching would never compromise on the values of teaching. Such a strength in his character was there because he was innately armed with pedagogies of love, dialogue, hope and search for truth all essential qualities and characteristics of a great teacher. Such teachers are hardly seen these days. However, with such inspiring and igniting souls at the back, our new generation of teachers can slowly bring out the world out of the crisis that it is at present caught in. Great teachers do prophetic jobs because they are self-less as Professor Hajini was throughout his life and career as a teacher and guide.

(Note: The author teaches English at PG Department of English, North Campus, University of Kashmir, Delina Baramulla).

Who isn't afraid of Mohi ud Din Hajini's "Vulgar Tongue"

By: Dr. Marouf Shah

"Why did you leave the short story session mid-way?" Hajini was asked. "Because I couldn't stand the stink of the story being read. One can't afford too long sitting watching shitting." Once asked about his view regarding two major political parties, he described the one as dog's shit and another as human shit. One can quote dozens of such conversations that form the inalienable part of the legend of Muhiyudeen Hajini. Hajini has been rather notorious for his "vulgar tongue"- but in the same vein much loved, by many people, for the same reason. His admirers revel in talking about Hajini but shy away writing about his "weakness" for slangy scurrilous language. He himself didn't write about it or made hardly any use of it in his formal writings. In fact much of his terrific reputation was because of his impatience with non-sense and no hesitation to call a spade a spade in a manner that recalled crudeness and sharpness of spade. Here I don't want to defend him against some of his critics who find fault with his uncouth manners and idiom but attempt to foreground much ignored subject of slang and ask if it deserves such a bad reputation and clarify the problem of readily deploying moral argument to dismiss

him. I want to analyze this accusation in the face of literary use of slang and some other dimensions of the debate that are ordinarily ignored.

This goes without saying that there is a species of slang that borders on pathology or perversion. And it mayn't be easy to exonerate from the charge Hajini in every reported case. But that is not the primary objective of this piece. We seek first to understand psychological and more importantly literary background of the use of slangs across cultures. And then leave the job of acquitting or convicting to those who are better able to execute it.

Let us clarify meaning and uses of slang, especially that involves derogatory or deflating or abusive expressions and then we shall be better positioned to make some remarks on Hajini.

Slang is everywhere in human communities and modernity has contributed to its better understanding. Slang has been a feature of routine use of language in not only certain lower classes or professions but even amongst those who are deemed elite. Its presence is especially discernible in literary elite. Even some saintly circles have not been averse to its use. The slang isn't about

things or associations sexual primarily. In Kashmir slang is the sauce of many conversations and one can see those deemed highly "polite" indulging in it in certain private spaces. And there is more than routine ingenuity and inventiveness in deploying newer metaphors in certain more taboo area in a society that has been suffering from more than "recommended" dose of repression and certain squeezing of spaces thanks to waning of artistic forms that better catered to it.

There are strange folk beliefs in Kashmir that testify to their passion for slangs. I heard a woman in my neighbourhood congratulate another woman on giving birth to a son with these words. "Adae lesstaenay. Toati aasi pagah leki pounch kadan." "May he flourish. In coming days he will use (entertain us with) slangs." I have heard in my neighbouring village that if no bad words are exchanged in village sacrificial food ceremony (Gami niyaz), it is a bad omen signifying the offering has been rejected. About certain mystics it is believed that their slangs are a form of blessing for the one to whom they have been addressed. And we know how widespread is the use of slang in mystical gatherings. And most of us are unable to afford vegetarianism in jokes. It is rarely that a good conversation between friends ends without using a slang as if it is a seal on the shared informal space amongst them. Slangs are ubiquitous in life and great literature. Shakespeare has them in plenty. There is no slang in approaching Shakespeare as slang. There should be none in approaching lesser mortals like

Hajini. The most polite among us wouldn't hesitate using slangs against the favorite political enemy or rival and none in the audience would mind. Slangs are absent from the discourse of prophets but not saints. Let's consider reasons cited for survival value of slang. Bill Collopy in his "In defence of Slang" paraphrases Eric Partridge who stated that we use slang for a range of reasons: to play, to create humour, to create novelty, to suggest differentiation, to flout convention, to encourage brevity, to dispel solemnity or to establish a closer relationship with one's audience or readership. Slang can ease awkwardness in conversation. It can establish intimacy. It can confer membership of a club or group, or it can exclude someone else from membership. Each of these is not only a valid expression of language but a universal tendency. Slang is hard-wired in us." Carl Sandburg has famously quipped that slang is "language with its sleeves rolled up."

As Collopy points out that even the word itself is slang, a shorthand version of 'short language.'

Another powerful summary of uses of slang - it abuse abounds anyway - runs as follows:

Like its peers, slang has a role to play. Its vulgarity, its crudity, its impudence, its irrepressible loudness offers a vocabulary and a voice to all our negatives. Our inner realities: lusts, fears, hatreds, self indulgences. It subscribes to nothing but itself - no belief systems, no true believers, no religion, no politics. It is a linguistic equivalent of Freud's id "the dark, inaccessible part of our

personality, [...] a chaos, a cauldron full of seething excitations [...] striving to bring about the satisfaction of the instinctual needs subject to the observance of the pleasure principle."

It is funny. It is fun. Given its position on the margins one might see it as a means of self-affirmation: I denigrate/blaspheme/utter obscenities, therefore I am. Slang is aggressive, angry. It is frustrated by the way the world works, by the hypocrisy of the powerful.

And lastly "slang is born of the same desires and impulses as Shakespeare's slang: the desire to keep communication fresh, to keep it current, to keep it relevant and real."

One can affirm the kernel of truth in almost all the propositions here and accordingly appreciate the complexity of the problem of slang if framed in moralistic terms only. One could partly attribute Hajini's scurrility to influence of his immediate surroundings that didn't, probably, consider slangs in the pejorative sense but deployed them quite often in otherwise serious and not very impolite contexts. The term *qoali* is too often used and in so diverse connections that ordinarily its slangy connotation is not noticed. It is perhaps a peculiar kind of cultural degeneration that slangs need to be labeled suspiciously. It has been noted by Dennis Farina that "The British have slang words, as we do, but it was fun." Not long back slang was almost harmless fun. Slang becomes abusive when some dose of artificiality in mannerisms, a pill of hypocrisy and replacement of "we" by "I" overtakes and

one finds ego getting hurt everywhere. One wonders if Mr Satan, the ego, isn't to be stoned by hurting anyway and why one shouldn't be thankful to those who hurt us. The Spirit in us that really constitutes the basis for human dignity can't be hurt. It is incorruptible. One also wonders how come we take language others use against us seriously if language itself is structured like unconscious and there ever occurs slippage of meaning and one can't mean what one says. And anyway slang is a metaphor and thus may sustain other less offending readings. It can be a symptom of extreme fellowship of people - friends take one another for granted and don't mind "abusive" jokes.

Hajini was raised in a culture in which shodi takyas had still some presence, people breathed poetry of all hues and there was not very clear distinction between many "polite" and "impolite" expressions that were invented with the increasing replacement of poetry by prose or metaphorical by non-metaphorical. He witnessed, at the banks of Jehlum, in what has been a deserted/God abandoned land, fury of flood and sorrows of people battling their livelihood, poor people denied the luxury of using very refined language, politics was far from being an affair where slangs were/could be avoided by either politicians or their rivals and their people. He saw how people could treat others, including their trusted aides, as if playing football. He had also to reconcile with long distance travel for his official work in an age when transport was difficult business. He saw through the ideological

veneer of many popular slogans. His love for Pakistan came to grief. He had lost almost every resource to vent his anger. How could he take revenge against his political and literary rivals. He had little tolerance for mediocre people and he found them all around. He had great love for his language and it is a common "complaint" that chaste Kashmiri has many slangy associations. His retort to someone who objected to his Kashmiri sentence was that he couldn't use English equivalent. Many words we commonly deploy in other languages have a motivation in fear of slang. His moral standards were much higher than most of his contemporaries he had to contend with and thus he had much to complain about. And he chose scurrility. And that has been the practice of many influential writers. In Kashmir our respected names have been known for dabbling with slang. One example may suffice here: "Kes sa haeres gupen ch ganek aēs" (Amin Kamil). Hajini evokes Qazi Ghulma Muhammad in some of his conversations and poems as he reveled in blasting the object of his criticism with choicest metaphors and it is hard to bypass some of them that are labeled as slang. Slang has to be used with discretion and it is here that good and bad writers part ways. It is difficult to give clean chit to Hajini in every case. After all he was a human being and id was there to be contended with. And, in his Wildean moments, he might have thought the best way to yield to temptation is to yield to it. I don't know any big name in Kashmiri literature whom I had a chance to see immune to the temptation of slangy

language. The difference lies in the company they chose to let their other selves assert freely. However, there remains a difference in temperament. Writers aren't saints and for them, in general, rajasic elements haven't been easy to bring into complete harmony with other elements. We find even great names given in literary world given to rather disreputable behavioural expressions.

Slang can only be ignored at a cost - one deletes from life much that is seemingly unseemly. Thoreau had a point when he stated "It is too late to be studying Hebrew; it is more important to understand even the slang of today." Joyce in English and Manto in Urdu too readily recall the significance of reporting and postmorteming the living corpses from the margins of society. Slang is the analgesic of slum, despised and humiliated people. And one might well be vulnerable to class prejudice as, as has been pointed out by Burgess, it is the downtrodden that are the great creators of slang. Slang is the tobacco of those whom tobacco can't help.

One may invoke here some lines from different passages of much lovable stylist and a philosopher of considerable eminence, G.K. Chesterton.

Keats never put into a sonnet so many remote metaphors as a coster puts into a curse; his speech is one long allegory, like Spenser's 'Faerie Queen.'

The real reason of this great development of eloquence among the lower orders again brings us back to the case of the aristocracy in earlier times. The lower classes live in a state of war, a war of words.

Their readiness is the product of the same fiery individualism as the readiness of the old fighting oligarchs. Any cabman has to be ready with his tongue, as any gentleman of the last century had to be ready with his sword

All slang is metaphor, and all metaphor is poetry. If we paused for a moment to examine the cheapest cant phrases that pass our lips every day, we should find that they were as rich and suggestive as so many sonnets... The world of slang is a kind of topsy-turveydom of poetry, full of blue moons and white elephants, of men losing their heads, and men whose tongues run away with them--a whole chaos of fairy tales. ("A Defense of Slang" in The Defendant.)

In "A Defense of Farce" Chesterton observed that "Every form of literary art must be a symbol of some phase of the human spirit." If this is so and indeed should be so from a Unitarian metaphysic of world religions in which Hajini has an abiding faith and interest, one could very well state that certain conversations and witticism sprinkled with slang represent a phase of the human spirit that invites us for deeper response than merely moralistic. How far Hajini succeeded in deploying slang as a literary device needs to be ascertained. Younger Oscar Wilde's diatribes against invoking the moral dimension in art notwithstanding, there ever remains a scope for a healthy invoking of edifying moral intuitions to measure litterateurs. Use of slang may or may not involve what has been explicitly prohibited in the Prophetic statement" to hurl

curse at a believer is transgression." Hajini's fame doesn't rest on such a decadent form that slang takes in lesser mortals. People fondly remember him as a bold, brilliant and occasionally reckless conversationalist who primarily valued the felicity of the phrase and the possible impact of it. His satirical talent found expression in invective, in insult, in rude and crude questioning, in downplaying, in caricaturing and laughing away what he perceived as the problematic. His was a comic talent that he deployed in diverse circumstances with rare ability and he overdid it only occasionally. He hasn't hurt his friends. There was a sublimity in his style of talking. And providence had to clear his account of his seriously loose manner of talking and made him dumb - as it does to many saintly people - for preparing for other-worldly journey. His slips - all too human Freudian slips - don't condemn him. He lives in the hearts and minds of many admirers, friends, students and his wide religious cum secular audience thanks to his gift of words. This bunch of grapes has produced a wine that with age increases in intoxication. All can't and shouldn't drink from his wine. It is for the chosen few. And some drops of it mayn't be for anyone. They were only for himself.



"SHAHNAMA FIRDOUSI"

And Its Translation By Wahab Parray Hajini *Comparative Study*

By: Prof Mohi-ud-Din Hajini

Translated By: Ameen Fayaz

Persian literature has four such works that have been accepted and acknowledged as the masterpieces by literary critics and masters of the subject : Shahnama e Firdousi , Masnawi of Maulana Rumi ,Gulistan e Saadi Shirazi and Deewan I Hafiz.Of the war poetry in Persian literature ,Shahnama has been accepted as an unprecedented and unparralled piece of work which has in it all those diverse elements and features of classical craftsmanship which make it appealing ,attractive and subject of eternal readership across the world.Themetically ,this epic revolves around the Persian pride and glory ,Iranian worldview and attitude towards the making of history and conquest and bravery of Iranian heroes ,which for sure make it a national epic of the Persian literary and a national narrative on the making of its history and glorious past.

From historical point of view, Shahnama has in it the traces of four thousand and two years of Persian history, which Firdousi has divided into the ruling periods of four dynasties : 1) The Dynasty of Pesh Dadyan ; 2) The Dynasty of Kay ;3) The Dynasty of Ashkanyan ,and 4) the Dynasty of Sasanyan.The Peshdadi dynasty rule has been shown spanning over the period of two

thousand four hundred and forty one years ,and only rulers of this dynasty have been mentioned.Being the prehistoric period of the Persian empire ,most of the events of this period are either based on assumptions or just mythological representation of human aspirations for empire building and idealization of the history, for example the sayings that three emperors of the period have ruled over the period of twenty two hundred years (Jamshaid -Seven hundred years ,Zuhak -one thousand years and Fareedon Five hundred years).The capital of all these emperors has been shown as Ustakhar which has been the holy city of Persia for quite a long time as appears to be the case in the literature available on the subject.

In the earlier part of Peshdadi dynasty rule in Persia ,the Aryans were yet to get divided into two permanent races ,that is why the Peshdadi period reflects a good amount of Indian influence on Persian beliefs ,culture and languages.Mythological representations of the Universe and interpretation of things were quite common in this period.Firdousi has shown this period beginning with Keumarch who is considered Adam in Oustayi religion.

Second important ruling dynasty appearing in Shahnama is Kay which has been ruling Persia over a span of seven hundred and thirty two years ,and of which only ten emperors have been discussed and described by Firdousi. In fact ,the hero and the main protagonist of Shahnama ,Rustam ,appears in this very part of the Persian history .Firdousi has consumed the best of his imagination and literary craftsmanship on the achievements and bravery of this Persian hero ,and this very dynasty appears to be an omnipresent and a recurring ideal in the collective unconscious of Persian people and has been a dominant ideal consciously or unconsciously in all the representations of Persian glory and past(In this whole period ,Iran could be subjugated for ten years only by a Turk namely Afrasiyab).The racial superiority complex of this period continues to dominate Iranian psyche in the way as it had been preceded by the religious traditions of the Peshdadi period.

Third important dynasty that has been shown ruling Persia is Ashkanyan. This was the period of foreign rule of Parthians and other outsider nations. Firdousi has made a little mention of this dynasty in his epic .The last ruler of the Parthian dynasty namely Urdawan was killed by Urd Shairan who laid the foundations of the Sasani dynasty rule in the history of Persia.

The way Firdousi has presented and represented these different phases of Persian history confirms the fact that he has consciously tried to prove that Iran has never accepted foreign subjugation and has always fought for the maintenance of its freedom

,independence and self-reliance. Of particular importance attached with this period is the conquests of Alexander ,the great ,who after having done with Iranian rule revolutionized the Iranian society and civilization. Even though Iran was divided into two hundred forty smaller kingdoms of which many kings were the natives of Iran ,yet this period reflected chaos and confusion from all the sides. This is why Arab historians refer to this period as the period of anarchy in the history of Iran.

Actually ,Firdousi did not have access to the materials on the history of this period. He had to ,therefore ,assume and imagine the history of the kings of that time with reference to the landlords and kings of his own time. Even Firdousi has from the times of Sikandar Failqusi ,i.e, Urdshairbayi to the times of the Sasani dynasty minimized five hundreded sixty years to two hundred and sixty six years only. During this period ,any landlord who under Greek viceroys(called straps at that time) tried and got himself racially associated with the Kiyani dynasty ,Firdousi found and presented him as the real king even though the fact of the matter is that Iran at that time was mostly under foreign control.

Fourth ruling dynasty appearing in Shahnama is the Sasani dynasty that has been shown ruling Iran for around four hundreded and twenty three years. This dynasty ruled Iran between Two Hundred and Twenty Nine and Six Hundred Fifty Two Years of Christian era ,and fact of the matter about this period is that superstitious ,mythological representations and unnatural

explanations and interpretations of things showed the greatest decline in this very period of Persian history, though in the early part of this period adventures and achievements of historical figures have been presented with a tinge of supernaturalism, mythology and legendary representation and presentation as has been very rightly mentioned by AG Brown. The Iranian pride and the glory of Majoosi religion have been recorded by Firdousi in this period in such a way that even after embracing Islam impressions of those archetypes could not be removed from their collective unconscious. In fact, this very period strengthened those attitudes and worldviews of Iranian people that scholars on the subject confirm as to have become the archetypes in their collective thinking.

Though Firdousi has suggestively shown the inner conflict between Zuhak and Jamsheed with reference to Samis and Aryans, the fact of the matter is that the political underpinnings of this attitude and worldview continued even after the arrival of Islam in Iran. According to Brown, when we attempt a deep study of Persian philosophy and religious make up we are forced to conclude that their worldview and religious make up have deep roots in their past and have become endemic, and whenever it finds a suitable catalyst for getting expressed as a whole or partially it all of a sudden becomes epidemic (This could be a typical orientalist view of Brown, nevertheless, Prof Mohi ud Din Hajini has a reason to quote it indirectly as in Firdousi he sees a particular

attitude at work with reference to Islamic heroes and their conquest of Persia), particularly in religious and political movements of Iran. That is why if we say that this very racial superiority complex continued to dominate Iranian collective unconscious up to 1979, in the form of Bahaiyat (in religious terms) and politically in the form of Raza Shahi monarchy, when Imam Khumeni did away with it by bringing about the much talked about "Islamic Revolution". The first two above mentioned dynasties which belong to Asateeri Period, and the third dynasty of foreign rule are historical in the sense that these dynasties have actually ruled Iran in their times; and the cultural impressions of those like the Jashni Nawroz, palmistry, racism and untouchability, were still alive in the times of Firdousi. Firdousi knew the traditions of pre-historic period, the literature of Oustai and Pahalwi period and the folk literature of Iran that had been transmitted orally from one generation to another. All this formed and constituted to be the material of Firdousi's Shahnama as Iran had not emancipated itself from the imprints of the mythology, superstitions and pride in its racist worldview. One of the famous orientalist Noldeke has collected many such events that show the Iranian love for wars which for centuries continued to act as an influence on Iranian writers and thinkers to present Iranians as an unconquerable people in the times of war.

The Common Sources of Firdousi for writing Shahnama

Firdousi had imagined hundreds of

years of Persian history alive for the construction of Rustam as the hero and chief protagonist of Shahnama, and Rustam is not an unparalleled hero of Oustayi literature because he had embraced the Majoosi religion but because he had blinded one of the heroes of Majoosi religion, Isfindyar, the man whose father, Gashtashap, had introduced the Majoosi religion as the official religion of Iran. Nevertheless, it is a fact that one of the brave solidiers of Persian army who was killed by the Arab military in the battle of Qadisiya in 635 was also named Rustam. Historians and critics of Persian literature differ as to whether Firdousi had this very brave solidier of Iran in mind for writing a Persian narrative or he had some other Persian hero of the same name in his mind from the mythology of Persia for writing the glorious history of the making of his people and nation. However, there is no dispute among historians and critics of Persian literature regarding the fact that Firdousi had been collecting the materials for Shahnama for thirty long years and was partially doing the poetic representation of the same; and when he once presented the story of Isfindyar to the king Sultan Mehmood Gaznawi, he got the orders for the composition of the whole Shahnama. Some of the sources in which the stories of Shahnama appear are mentioned here :

1: *Karnama Urd Shair Babkan* (*It is a historical novel on the Sasani period of Persian history*);

2: *Jamasap Nama* (*Mythological adventures of Iranian Kings*);

3: *Urd aur Namuk* (*This is a book of Majoosi theology written in third century*);

4: *Yatkar Zareenan* (*This is a romantic story*);

5: *Qisa e Sijan* (*It has the stories on the events of migration of Parsis from Iran*;

6 : *Ousta* (*This manuscript had according to Brown some Two Lakh Forty Seven Thousand words on the Sasani period. Most parts of this manuscript have gone waste and only some Eighty three Thousand have been preserved and Firdousi must have for sure benifitted himself from it also*); and ,7: *Pahalwi Khudayi Nama*.

Apart from all these sources mentioned above, many manuscripts on the history of Iran of Tchand period were possibly available in Pahalwi, Persian or Arabic languages which Firdousi might have consulted for the great literary project that he was going to undertake. It would be in place to mention that most of such manuscripts are rare now a days and hard to locate. The history of Persia in the poetic form had not been the subject of any poet before Daqeeqi. Even when Daqeeqi had only composed some thousand verses or so on the Gashtashap king and the Zoraster, he was assassinated by one of his servants. Firdousi has it that Daqeeqi appeared before him in a dream and requested him to complete the project. Pahalwi language continued to be used by the people of Iran up to around 900AC. With the arrival of Islam in Iran, the custodians of Pahalwi language started migrating towards India, and they still consider Shahnama an important work on the ancient Iranian civilization. Parsis still consider Alexander the condemned and damned Romi, as he is believed to have uprooted the Iranian civilization and the

Oustayi religion; however the conquest of Iran by Greek rulers is not commented on with such contempt and disregard. Sikandar is believed to have destroyed those animal skins that had on them in golden letters the manuscripts of Ousta (According to historian Masoodi), and he burned down the whole of Ustakhar city. Firdousi constructed an imaginary story about Iskandar saying that actually he was the son of the king of Iran namely Dara from his wife namely Maryam, the daughter of Failqusi. Another historian Nizami went a step ahead saying that he (Sikandar) was actually the Zul Qarnain mentioned in the Holy Quran, which again seems to be a myth as the Quran does not specify anything about Zul Qarnain, spatially and temporally. Among all the Pahalwi sources, Khodayinama may be considered one of the important sources that Daqeeqi might have consulted as it gives a detailed account of the Iranian kings from the times of Keumarch to Khusraw Parwaiz. It is said that this work had been actually completed by Dehqan Danishwaran during the ruling period of Yazdarjurd 3rd, and Abdullah ibn Muqafah had translated it into Arabic language, which, however, is not available today along with the original. This topic was researched in detail in the last decade of 19th century and first two decades of 20th century by many Europeans in order to see and verify the sources that Firdousi might have considered and consulted for writing the Shahnama. The profound research of these scholars on the subject has made some important revelations which prove this assumption right that Firdousi had apart from other sources

used Khodayinama also for writing his Shahnama. Noldeke has gone on to write that the scribes of Ousta had no wholistic knowledge of Dastan e Seestan, that is why the Persian heroes like Sam, Zal, Rustam, Narayman and Suhrab did not have importance before them. Contrary to this, A G Brown writes that Rustam is mentioned at two to three places in the last phase of Sasani period of Persian history, and his military expeditions continued to be transmitted orally from person to person up to 7th and 8th century and it is quite probable that the statue of Rustam's horse (that was called Raksh) was spotted by Arab Mujahideen at Seestan.

In comparison with Firdousi, those Arab historians who studied Persian history would be quite surprised by the Iranian mythology and stories on supernatural powers. Many Arab historians even attempted to change the names of characters appearing in the Iranian mythology and supernatural stories, for example, they may refer to Zardusht as Prophet Ibraheem, Ousta as the Saheefa e Ibraheem, Fareedon as Prophet Sulaiman and Madayan as Jamsheed, etc. However, most of the Arab historians would not try to justify the mythological stories of Persia, and would rather simply reject such stories as superstitions, for example, a critic like Ibn Muqaffah, historians like Masoodi and Yaqoobi would even go to this extent that Iranian belief that Zuhak had two man eating snakes on his shoulders; that Isfindyar was made of metal, and that the kings of Persia lived for hundreds of years are all idle tales

and frivolous fables .Nevertheless ,Firdousi despite being a Muslim accepted these stories and composed them in poetic language in such a way as if they were real historical events.Firdousi perhaps did so because he wanted to do an exemplary representation of the old Iranian nation and the faith and beliefs of its people unlike what a Muslim historian could have done.The times of Firdousi were engulfed by the environment of old supernaturalist traditions and mythology so much so that according to Western critics like A G Brown for writing a national narrative in the form of an epic these mythological traditions were bound to influence and shape the mind of a writer like Firdousi as he (Firdousi) would have it in Shahnama:

Manam Kardmish Rustam Dastan

Digar na yalay buwad dar Seestan

This is the same Rustam who by virtue of his unprecedented valour ,courage and warrior-manship conquered enemies of Iran like Afrasiyab ,supernatural enemies like Genies ,fairies and other monsters ;even mastered the supernatural powers as shown in the epic.

If we see the tradition of epic writing and war poetry across the world ,a common pattern of using the supernatural elements as part of the structure of the poem with extraordinary powers could be located in all of them. Irrespective of differences of times and places and cultures ,this commonality would be found in epics of Homer ,Valmiki ,Firdousi and other such masters of the world literature.All of these epics have mythological elements ,supernatural characters and such

features of power that are not normally associated with human beings ,and the mastery of art in all these writings lies in the fact that fiction and fact have been embedded to each other in such a way that the readers find themselves caught in an unending gyre of uncertainty ,and there is always a "willing suspension of disbelief" at work while going through such narratives.Basically ,writers like Firdousi aim at constructing ideals of valour and courage for their people through such narratives that is why Shahnama becomes a national epic of Persia and Rustam an ideal of courage and valour for all the Persian heroes thereby comes the politics of nation making and empire building embedded to a literary text like Shahnama.Firdousi has done it with the best of his literary magic,that is why critics agree that there is no parallel to it in the world literature ,not even when Allama Faizi tried to develop a counter argument to Shahnama in the form of Qisa e Amir Hamza.

Translations of Shahnama

Shahnama has been translated into many languages of the world ,and in Kashmiri language Wahab Pararray has undertaken this daunting task in the medium of poetry itself.A list of translations of Shahnama is given here:

- 1: J Itkenson (English) ,Published in 1832;
- 2: E Warner (English) ,Published in 1905-1925;
- 3: J Mohi (French);
- 4: J Gores (German) ,Published in 1820 ;
- 5: A Vonschak (German) ,Published in 1851;
- 6: F Ruckert (German) ,Published in 1890-1995);
- 7: A Fizzi (Italian) ,Published in 1880-1900

8: *Wahab Hajini (Kashmiri) ,Published in 1880-1900.*

The translation of Wahab Parray is in four volumes of which three volumes are the translation of the Shahnama Firdousi and the fourth volume titled Khilafatnama is the response of Wahab Hajini to the themes of the original Shahnama. The volume 1 has 7013 verses; volume two has 5106; volume 3 has 4706, and the volume 4 of the work has 6666 verses of which 2484 have been translated from the Shahnama and 4184 are the composition of Wahab himself. In the Khilafatnama, 6752 verses have been published with around 752 as the addenda to the main composition.

Two hundred ninety verses in the prologue 1st of the Khilafatnama are dedicated to the Calips of Islam from Banu Umaiya dynasty to the contemporary of Wahab ,Sultan Abdul Hameed Khan. All these verses show the indepth study of Islamic history by Wahab Hajini ,and it has nothing to translate from Firdousi's Shahnama. There are one hundred twenty one prayer type of verses of which only twenty one have been kept in the edited version of Kashmiri Shahnama. After making necessary deletions during editing ,the fourth volume of Shahnama of Wahab could be found in this order :

1: *From Nausheerwan to Yazdjurd : 2641 verses;*

2: *Victories of Islam: 3520 verses;*

3: *Prayer type of verses: 121 verses;*

4: *Total number of verses in Khilafnama: 6182 verses.*

It would be in place to mention here that the total number of translated verses from Firdousi's Shahnama is 19307, and rest of the verses and compositions that appear

in the work of Wahab are his own.

Thousands of verses have been falsely attributed to Firdousi by his followers and this is why there is a difference with regard to actual number of verses in different manuscripts of the Shahnama. People have stretched the number of his verses from forty six thousand to fifty six thousand. How this difference occurred and in what manuscripts these additions were incorporated has been thoroughly discussed and deliberated upon in the manuscript published from Calcutta ,India. Allama Shibli Nomani and Professor Sheerani have also deliberated on the issue in their own way. The Bombay edition of Shahnama has published and printed the additional ten thousand verses, and it is said that Wahab had actually seen this very Bombay edition of Shahnama first ,which he could not study as upon borrowing it from a neighbor, Qazi Gh Rasool ,he had to return it within one or two days due to the desperation shown by the Qazi for lending manuscript to Wahab. Wahab then purchased a Lucknow edition of Shahnama and studied the same (which is available with his immediate heirs even now). This edition of Shahnama has omitted all the unauthentic parts and verses of Shahnama ,a daunting task undertaken by the compiler and editor of the manuscript of course. However ,it is quite surprising that satire of Sultan Mahmood has not been included in those unauthentic parts of the Shahnama deleted by the editor of Lucknow publication ,though many Eastern and Western critics and scholars of Shahnama admit that the satire of Sultan Mahmood in the Shahnama is the handiwork of Firdousi's

followers. Wahab has nowhere mentioned the satire, thus indirectly hinting that the satire is fake and is the handiwork of some mischief monger to demonize the image of a pious king like Sultan Mahmood.

Apart from this satire of Sultan Mahmood in Shahnama, Wahab has omitted many other unauthentic parts of the Shahnama. Firdousi completed the Shahnama in 1010 AD, and Wahab completed the translation in 1900 AD exactly after 890 years of its composition by Firdousi. He started the translation of this masterpiece literary work when he was thirty five years old. It took Wahab nine years to complete the translation of the first three volumes of the Shahnama and eleven years to compose the fourth volume titled Khilafatnama. This has been a pioneering and monumental work undoubtedly in Kashmiri literature as prior to Wahab nobody has perhaps tread this path, which is duly testified to by the history of Kashmiri literature. Wahab Parray has maintained it in his daily diary that he would be awfully busy with mundane affairs and official duty, and would have only four hours' rest in the night thereby giving maximum time of the night to the reading of Shahnama and its translation in Kashmiri. Such unprecedented resistance and hardwork is attributed to only two scholars of the world: British Mathematician, John D and Hakim Bu Ali Saina who would sleep for four hours only in twenty four hours, and Wahab may be included in the league of these extraordinary scholars and men of letters..

Reasons behind Translation

Wahab has given two reasons himself for translating Firdousi's Shahnama into Kashmiri: first, what he refers to in his own words as "Kharabazi"; second, assertion of religious honour against the satirical portrayal of the Arab heroes by Firdousi in Shahnama which he took as a challenge for himself. Had Wahab not used the phrase "Kharabazi" himself in the volume first of Shahnama, we would have called it "religious honour" also because somebody had in the township of Hajin reportedly said to Wahab that he loved Shahnama more than the Masnavi of Maulana Rumi. There is an internal evidence from Wahab regarding the same:

Gatche tas Kalame Daroguk hawa

Zi karda Ahadees behtar ye Cha

Ye sorui kalame Darog wa Kharab

Chu ravi tameuk ei wanan basawab

Ki harguna bar nazm aarastam

Bagoyam dard harchi khod khawastam

It is said that Qazi Ghulam Rasool of Hajin had purchased the 1815 AD edition of **Shanama** published by a Bombay based publication house from Punjab (Perhaps this was the first ever Indian edition of Shahnama). Wahab requested the Qazi to lend it to him for study. The request was considered. However, just in a day or two, the Qazi sent his son to Wahab seeking the Shahnama back with the remarks expressed in anger that he (Qazi) loved the Shahnama more than the Masnawi of Maulna Rumi. This angered Wahab and forced him to resolve that he would do the Kashmiri translation of the Shahnama so that nobody would look for

the Shahnama purchased by the Qazi. This is how Wahab puts it :

*Ti Bozith bagairat setha Khara Goum
Azan keen azan mai dasay nar peum
Sabab yath chu az khara bazi banun
Gayam rayai shahnama kashrawnun*

Wahab returned the Bombay edition of **Shahnama** to Qazi Gh Rasool and started looking for a copy of his own. He ,after some time ,managed to get a copy of **Shahnama** printed and published for the third time then from the Noval Kishore Publication House of Lucknow ,and started the translation work from the same. (This **Shahnama** is still available with the immediate heirs of Wahab Parray)

What Wahab would call "Kharabazi" ended before he completed the translation of the first volume of Shahnama. However ,some of our mis-informed critics could only have the word Kharabazi on their heads regarding Wahab as they would often say that Wahab had done Kharabazi alone in the twenty years of his translation career mindless of the internal evidence that even though Qazi Gh Rasool provoked him for the translation yet actually it was after the thorough study of the text of Shahnama the finding of Wahab that Firdousi had crossed limits about the companions of the Prophet Mohammad (SAW) and those Arab heroes who brought Islam to Persia and brought down the fires of the Persian pride in mythology and supernaturalism associated with the kings, and the fact that Firdousi actually disliked the non-Iranian rule and used his pen to denounce the same with reference to Arabs that accounted for such a

translation of Shahnama and a critical response to it in the form of Khilafatnama. This is why Wahab spent many years in the study and translation of Shahnama, and in building its critique in the form of Khilafatnama ,which ,of course ,was more of an assertion of his devotion to the Arab Calips who spread Islam in different countries of the world including Iran than what he had initially called his "Kharabazi".

The reading of Persian Shahnama can convince any reader about the fact that when Firdousi sees that Sasani Monarchy came to an end with the murder of Yazdurjd by one miller of his own people and the proof thereof that the Iranian belief in divine right of kings was baseless and illogical as a people living in oblivion could over take them ,thus introducing for the first time the Islamic Flag in Iran in place of the superstition ridden "Farikiyani" flag of Kawa Ahangar, his tongue gets choked and pen stopped and in reaction sprouts the satire of the Arab Mujahideen for having done away with the Sasani Monarchy. Firdousi puts it in these words :

*Zi shair Shutr khordan susmar
Arab ra bajaieest raseedsat kar
Ki taji kiyan ra kunand aarzoo
Tafubar tu ay charkhey gardun tafu*

In anticipation to this attitude of Firdousi towards Arab Mujahideen ,Wahab felt a sense of responsibility to write :

*Zi gairat dilas goum galib hawas
Ya shahnama kashrounum pesh wa pas
Thowum kashrin kitch ya shahnama daali
Theki prath akha asi chi shahnama waali
Babazar arzan thowum karith
Pana dawi durdana thowum jurith*

The thing that Wahab basically undertook the daunting and embarrassing task of translating the Shahnama in order to compose the expeditions and conquests of Islamic heroes is being reminded to us at the end of each volume of his work ,as ,for example ,at the end of volume 1st he writes :

*Dareen tangee wa kasrate karubar
Shab o Roz mehnat karam ikhtiyar
Me ousum na dar dil yi kehn eitamad
Gachem khatam shahnama e tabazad
Nata galche na meun harfa Qabool
Karan khatam bar jang e fouj e Rasool (PBUH)*

Similarly ,at the end of second ,third and fourth volumes of Shahnama he goes on to write the same thing :

*Zi shahnama nahaq heutum dard e sar
Pay jang e Abu Bakr wa Shah e Omar
Zi shamsheer Usman wa Hazrat Ali
Dilairan Iran wa Turan gali (Volume 2)*

*May tren daftaran heut nahaq dard e sar
May chum chormai daftaruq wunti shar
Muddaa meun that daftars taka chui
May deun ajmas yasrabuk sikka chui
May chum bas bakhatir yuhui dastan
Chi tam aamiyan nish naami chopour (volume 3)
Sapun khatam az fazl e parwardigar
Thouwum name khud zinda dar rozgar(Volume 4)*

These concluding remarks of Wahab show very clearly the intent he had behind the translation of this monumental work and the composition of the critique, hence only an ignorant would call it Kharabazi. The translation and composition of this work spanned over two decades, and there was constant evolution in his imagination and flow of composition, though in view of his busy

schedule he wanted to finish it in a shorter span of time which could not happen as he himself has admitted :

*Wahabo dareen qisa e tajeel kar
Bagairat che panas heututu dard e sar
Bakhami chunuth pan naras andar
Yithis kasrate karobaras andar*

Wahab completed the translation of the original Shahnama in nine years, and composed Khilafatnama in eleven years. The internal evidence of the text indicates that the translation of Akbarnama had given such a deftness to the pen of Wahab in the art of translation that before he could get the Shahnama in his own library ,if he would hear a story of Rustam from a story teller he would compose it in the verse form ,and this is why he would often receive requests from his contemporaries regarding the complete translation of Firdousi's Shahnama ,which he started doing once he got a copy of Shahnama after that incident with Qazi Gh Rasool of Hajin.

Here ,a question arises as to if it took Wahab nine years to complete the translation of the original Shahnama ,why it took him eleven long years to compose the Khilafatnama ? Wahab has provided answer to this question himself. In his own daily journal, Wahab is reported to have written that upon seeing the biased and slanted attitude of Firdousi against the Arab heroes in Shahnama, he decided to write Khilafatnama in his own way. He further writes that he had only composed some hundred verses on the subject when the then Mirwaiz (head priest) of Kashmir , Rasool Shah ,visited Hajin and he showed him the

work wherein he pointed out certain historical mistakes and suggested reading of the Islamic history in detail ,particularly the study of "*Magazi us Suhaba*" ,an important book on the expeditions of the companions of the Prophet(PBUH).This very suggestion of the Mir Waiz encouraged Wahab for an in depth study of the Islamic history thereby completing the fourth volume of the Shahnama (titled as Khilafatnama ,self-composed).

Where it took Firdousi thirty long years for the collection of the materials for Shahnama ,and ten years in its composition ,It took Wahab only twenty years in doing the translation and a learned critique of the subject.Where Firdousi has composed Shahnama in forty six thousand verses ,Wahab has used only nineteen thousand and three hundred seven verses for its translation ,and has used in his own estimate six thousand six hundred and sixty six verses in his self-composed Khilafatnama.The compression of the original text done by Wahab could be summarized as

(1)Omissions of (A) Satire of Sultan Mahmood Gaznawi;(B) Unauthentic additions by the admirers of Firdousi,and(C) Panegyrics of the sponsors of Firdousi;

2)Wahab has not done the literal translation of Shahnama but has tried to compress the stories wholistically.Where the sub texts of long stories have been kept intact ,he has not let coherence of the stories break in any way ,for example: ,(1) From the Murder of Siyawish to the Murder of Afrasiyab ,Firdousi has used Fourteen thousand and three hundred ninety two

verse ,while as Wahab has used only Five thousand Two Hundred forty Eight verses only;

3)The war between Suhrab and Rustam has been composed by Firdousi in around four hundred verses ,and Wahab has narrated the same story in only two hundred verses;

4)From the nocturnal raid of Peeran Wensa to the Forgiveness granted to Tous ,Firdousi has used four hundred verses and Wahab has used two hundred verses only.However the perfection in the art of translation and recreation by Wahab Parray despite all the precision and omissions made by him is quite evident from the fact that no important incident and event or basic part of a story has been omitted or deleted altogether or no parts have been turned incoherent at all.

5)Effective precision of longer stanzas ,for example,Firdousi shows the dialogue between Bahram Chobeen and Khusrow Parvez in three hundred verses ,while as Wahab has recreated the same in just seventy verses;

6)Firdousi talks about Muzdak and the end of Muzdakiyat in Ninety verses ,while as Wahab uses only seventy verses for the same;

7)Wahab has used the technique of compression at many places in order to avoid unnecessary repetition as ,for example, Haft Khawan e Ispindyar has been compressed to three titles only ;

8)Sometimes Wahab uses the technique of summation,for example ,Firdousi would talk about the murder of

Geaw in this way :

Hami Guft Rustum iya Namdar
 Nadeedast dawran chu tu shaharyar
 Daraiga ki badkhawa dilshad gasht
 Daraiga ki unjum hama bad gasht
 Yakay hafta basog gashta dicham
 Bihishtam baraamd zi shewpor dam
 Sipah sarbasar bardari pailtan
 Zi Kashmir wa Kabul shudand unjaman

,and Wahab would have the same in these three couplets :

Bazablistan watch yamat khabar
 Sapun rustams sakhat zairozabar
 Wadan Rustaman chasmau hor khoon
 Ba Iran du manzil panoun founj neun
 Su watit ba Iran sapun jada shour
 Sapun bahar shahzada matam chopour

9)Wahab sometimes compresses the verses/couplets of Firdousi by using an apt Kashmiri phrase/proverb for the same in his translation ,for example :

A)On The Love of Zal and Rudaba

Timau ahd wa paiman kurukh panawaani
 Heutuk ishqa naran dazun man maani

B)Happiness of Sam on sighting Rustam

Bajaldi su Rustam rotan dar bagal
 Sapun shad tai gaas mazas dogal

C)The satire of Zuhak on the godhood of Jamshaid

Cha hamshakl khalqan ta hamaql wa Rai
 Chay bali logmut zora lukan khodayi
 Agar chuk khoda near barjayi jang
 Khodayas ta bandas karo parsang

D)Defeat of Jamshaid at the hands of Zuhak

Setha luuk az teig e Zuhak moudi
 Qaleela zi Iraniyan zinda roudi
 Zi haibat sipahani Iran zameen
 Galan aasi zan hara kay tapa sheen

E)On the anger of Janshaid and the reaction of Zuhak

Ba kur thas chay aawara ta darbadar
 Chay tay bay kancha kadi magzi sar
 Ti bozith su zuhak khunkhawar gaw
 Wichay kya tamis zan pechay nar pew

F)On the condition of Afrasiyab over the death of Sorkha

Shurew manz sorkha timis ous toth
 Setha khasta gaw pholyi manz pewus doth

10)Wahab had over the years gained a perfect experience of epic writing and hold on the use of Kashmiri language. Wherever he spotted any such event or incident in the Shahnama of Firdousi which would match with anything relevant in Kashmir he would place it in his translation with the craft of a master ,for example , (a)allusion to Sadarkot Sonawari for showing the underage immature temperament of Shapur ,and (b) allusion to Safapora Sonawari for the attack of the Comapnions.It is quite eveident from the Shahnama of Wahab that Kashmiri style of speech has been given a more prominent place in the translation and the Persian metaphors have been beautifully localized by the translator with excellent strokes of linguistic craft.The list of verses given below could be taken as samples :

- 1)Karan kus chu tas karo paikar jang
 Banay mich trakas khar tas parsang
- 2) Diyay yas na pur bar su rab ul jaleeel
 Tamis gou michay noon ta sekay teel
- 3)Gareeban tawangar karan lar lar
 Lahas saah patai ruud umeedwar
- 4) Gamati asi bay qadr khawar wa zaleel
 Dilas ous telan timan oum teel
- 5)Cha kamzoor nadan wa namard drakh

Akay teera sathen gagar waaji chak

6) *Begah waqta bazaar walith rasm proun*

Behan chi ada puj sanzay jayi hoon

7) *Ami branchi loh chui lasith ta basith*

Handis chaya khaya peyas naw

8) *bakasrat pewan kala baran*

zanNata hardaki douni haran zan

9) *Zi shamshair I taazi chaka chak ous*

Lonun aarman zan kramay hakh ous

10) *Biyeth kini sarood shapa shap teer*

Zi talwar tem zan thalan aasi weer

From Letter of Dara to the King of India

11) *Chu afsoos az gardishe rozgar*

Karan chum may braris gagur lara lara

Baimdad suzum sipah bahar jang

Ba chus yeera goumut mangan weera tang

12) *Ratan tema akay chali satena lahas*

Chatan dar hawa teera saaten muhas

Similarly ,Wahab has used innumerable Kashmiri allusions in his translation of Shahnama which has given an additional value to his descriptions.

12) *Ye Dunya chu narsang gadach malzath*

Akis saati doh ta beyis rath

13) *Tasund watnui zan lahan aaw saah*

Nata ankhaliken mahen wout dah

(Ankhol is a marshy area in the Sonawari Tehsil of Kashmir where mosquitoes are found in abundance)

14) *Tasund royi deshith pew wasi wasi*

Tagew na mugal deeshtai farsi

15) *Chui kashir katha hasi na wawas daran*

Yi nadan bud phanba sai tomba karan

16) *Walau gafilou gaffatuk nasha trau*

Ya samsar chu panluk manchkhau

In his translation of Shahnama ,Kashmir , "Kashmiriyat" and Kashmiri style and way of speech could be located at every step,for

example ,in the following couplets :

1) *Labe gang jaya wuchuk dilpazeer*

Chu Kashmir sarsabz Jannat nazeer

2) *Barun qila bag wa tamer ous*

Gulay sabza manand e Kashmir ous

3) *Khabardar saatas karakh yuthna taar*

Lagi meeth tate houwarch manch waar

4) *Ba yudwai akui mushta layai kalas*

Peyi zan aik dun satrap alas

5) *Grazan ous sarsana saati dazan*

Zi kehn tumbakh nar zan bow azan

Sometimes ,Wahab has compressed two verses in to just one without changing the meaning of the two as ,for example,the below mentioned two verses by Firdousi :

Baungsht barkand rukhsar zal

Parakand khak baroutaj way al

Zawara garaiban badareeda chak

Faramarz ra shud bar uo seena e chak

Wahab has translated the two verses in this way :

Zi bahre siyahwash wadan ous zal

Ziwar faramarz aawara hal

Similarly ,the translation seems to happen in apparently a disloyal style to the main word in the original text;nevertheless ,the expressions and words chosen never betray the daily Kashmiri and Persian linguistic experiences as ,for example ,the following verses of Firdusi and their translation by Wahab Parray-Hajini :

Zi bar ku dasht dar andarun

Hami rand rudaba chun ruda khun

Shikam gasht farba wa tan shud giran

Shud aan argawani rakhash zafran (Firdousi)

Su rodaba khatoon sapani barwar

Gayay zard bilkul zi dard e jigar

Shikam zan kaneu saati ousus barith

Hekan asana junbidha kehn karith

Shab war oz tas maaj aasai wadan

Tamis ziyada tar bar ousus thadan (Wahab)

On the death of Manochesar, Firdousi has composed many verses in Shahnama on the subject of mortality of the things and life of man in this world. Wahab has dwelled on the subject with apt Kashmiri metaphors and day to day real life experiences in Kashmiri language :

Yi dunya chi pachi laaz hanz ata gath

Khalayaq chi rahraw dawan wata gath

Chu zan bar heth karwana taran

Ba manzil pakan akh ta beakha thakan

Bayak ja pas wo pesh saari saman

Yehai wath chai ath nawi saari laman

Pata bruhn atha nawi saari was an

Nazar kar wadan akh ta bekha asan

Yi samsar chui maala kui nawagath

Taran kaati kadlas karan kharapath

There are many such spots in the translation of Wahab where episodes of the story have not been taken as a whole for the translation, but emotions and feelings expressed have been caught and vividly depicted in the translation work as, for example, in the below mentioned verses :

Hami nan kashki faraz aawardam

Chaneen rand eezad qaza bar saram

Baray yalay beechun shor bakht

Fatadam zi taj wa fatadam zi takhat

Azeen zar tar chun bawad rozgar

Saraarad magar barman een kardgar (Firdousi)

Na tas teer wa tarkash na khod wa zirah

Gayam tami sandey ishqa nalas girah

Akay teera karnas giriftar gil

Akay ushwa neumas kadith jan wa dil

May abro kamano ditun zarb e teer

Su az dami gaisun may kor pana geer

Su tab a daran bag yakdil sapani

Bagul chhenaye guncha mayal sapani

(Wahab)

It is evident from the translation of Wahab that wherever he has a contradiction with Firdousi regarding something historical, he has composed his own experience there, and not translated that of Firdousi as, for example, in Nasabnama Sikandar Azam (Lineage of Alaxandar, the Great) and in Description of the death of Kay Khusraw. This may be considered kind of disloyalty to the original text, but it also suggests the critical insight that he had regarding the text of the original Shahnama. The techniques of compression that Wahab has used in his translation work of Shahnama have very successfully helped Wahab in minimizing the original Forty Six Thousand Nine Hundred Eighty Two or Fifty Two Thousand Twenty verses of Shahnama to just some Nineteen Thousand verses only in Kashmiri language with an addition of some Four Thousand one hundred Eighty two verses of Khilafatnama. While Firdousi collected materials for writing Shahnama in thirty years and then he gave ten years more to its composition, Wahab did all this, reading of the original, composition of the poetic translation and developing a critique of the same in just twenty years, and this is, of course, a great piece of work.

Firdousi and Wahab: Similarities and Differences

Firdousi was in most important part of his life preoccupied with the collection of

sources for the composition of Shahnama, and this seems to have been his sole preoccupation in life, while as Wahab Pararay had been busy with so many other issues in his life apart from his love for writing poetry and his translation work of Shahnama. Before Shahnama, he had tried his hands at the Akbarnama of Hameed Ullah Islamabadi. Besides writing epic poetry, he was profoundly interested in making experiments with other forms of poetry. He wrote poetry in Ghazals, Nazams, Epics, Odes and other forms also of which only a collection of his poetry titled Deewan e Wahab has been published so far.

It would be in place to put in some comparative opinions and perspectives about these two great poets.

Similarities

A) Firdousi and Wahab had rural background, and were proud of it without ever feeling an inferiority complex about the same as in the words of Wahab Pararay :

Ba dehqan dehqaniye kam khirad

Dareen dur dar peeriye payi zad

B) Firdousi had started composition of Shahnama before he reached the court of Sulatan Mehmood, and it was during this very time that he lost his younger son. Wahab had two sons of whom one was blind and the other deaf and dumb, and whenever he would see the duo, all the joys of his kingly life would go. Both the poets had by virtue of their very serious family problems turned pessimistic. Firdousi confined himself to the composition of Shahnama alone, while as Wahab went on to write other forms of poetry other than epic Shahnama.

C) Persian was the second language of Iran at the time of Firdousi as Arabic then happened to be official and literary language there. Kashmiri language was a perfect case of orphanage at the time of Wahab as upto 1885 Persian was the official language of Kashmir, which was then displaced by English and Urdu. The first four decades of Wahab were the last years of Persian in Kashmir. Since Wahab was a Govt. employee, he had to learn and master Urdu language also. It is even said that he had translated into Kashmiri an Urdu epic Gulbadan. He always felt for Persian language as could be seen in the following verses of his famous Shahr e Aashoub :

Wuni chi angeezi ta Urdu beyi matun badobast

Farsi kala aalawith wuni ya chui az wuni nou tareeq

Farsi khawan dar taasuf keyazi rawur lakachar

Ouknau asi sathi bali ani ye chui az wuni nau tareeq

Wahabo asi kadi panani doh yetha tithe andar meyan

Thaw dil khosh traq wacha tani yechai az wunni nau tareeq

Wahab gave a new lease of life to Kashmiri language and Persian also in Kashmir of his times, and Firdousi happened to do the same for Persian literature and language through his world famous epic poetry in Shahnama. Firdousi got an international recognition by Shahnama, and the irony is that Wahab Pararay was not even known in Kashmir as an epic poet till Prof. Mohi-Ud-Din Hajini sent a note on his life and works along with a photograph to Iran and the same was published in some

newspapers there.

D)Iran and Kashmir were in the worst crisis during the times of Firdousi and Wahab.The Ghaznavit empire spread from Asphahan to Multan in the times of Firdousi ,and Kashmiris were being subjected to infamous Be'gar and the worst inhuman exploitation by Dogras in all parts of Kashmir including Gilgat ,Chilas and Leh in the times of Wahab Parray.The common masses faced the worst turmoil in those times ,and the artists did not live a happy life as Firdousi would have it :

Zamana sarai pur az jang buwad

Bajoyandgan ieen jehan tang buwand(Firdousi)

Ous khalqan hisa Tul ,ta Lisa beya hakh hand

Reta kaalis ous tehweeldar hakim anda wand

Temi waqtaki zulm kateh ana bo andar shumar

Luta hakim aasi keuth kya ous mulkas gata kar

(Wahab Parray)

Differences

A)Firdousi was a poor man ,that is why he was always in search of a sponsor for earning money ,respect and acceptance in the old age.He himself writes :

Bapaiwastam aeen namae bastan

Pasandeeda az daftare pastan

Ki ta roze peeri mura bar dahad

Buzargi wa deenar wa afsar dahad

Contrary to this ,Wahab never looked for a sponsor as he was himself a landlord;his poetry and tryst with artistic life was simply motivated by his love for the glories of Islamic warriors and the history of the spread of this great religion.He writes :

Tamis ous az padshahan tamah

Ba mehnat korun yut daftar jamah

Me ousum na az padshahan khayal

May az shoqi khud rawrum yut kal

Sabab goum az jang Saad Waqas

Karan khatam bar jange yaran e khas

Firdousi was looking for a Fareedon type of sponsor and was fortunate to find the company of Sultan Mehmood Gaznavi.Wahab's contemporary was Maharaja Ranbeer Singh who wanted to make Dogri language the literary language of the state ,and obviously Wahab would have never approached him for any favour.His other contemporary was Maharaja Pratap Singh who was more a landlord than a king sponsoring scholarly and literary pursuits .The only such contribution that Pratap could make in his time was the publication of some Sanskrit books on behalf of the research center of the government.

B)Firdousi wanted his Shahnama to be written in a chaste Persian ,that is why any non-Persian word or expression could be hardly encountered in the text.Contrary to this ,Wahab was well aware of the fact that Kashmiri language has always been accommodating ,adjusting and internalizing words from Arabic ,Persian and Urdu languages and as such the literate speakers of Kashmiri language would have no problem with Persian and Arabic words used with an artistic craft in the text of his translation work of Shahnama.He has even Kashmirised the Persian expressions to the extent that such expressions now hardly look and sound Persian.He says :

Akay nerkha peumut me hangni ta dur

Nevertheless ,Wahab has despite all Kasmirization of a good number of Persian expressions maintained the chastity of Kashmiri language in his poetry while

translating Shahnama ,and to him undoubtedly Kashmiri language owes a lot for its revival.He puts it in these words :

Shoqa san me yuth tagum teuth karum qaid e qalam

Kashren kitch kar may qayim kashre sharach alam

C) Firdousi, according to some historians, like many great poets of the world suffered on account of some contemporary rival poets, while as Wahab did not have any contemporary rival poet though he had to suffer on account of some of his own relatives who never wished him well. Firdousi writes:

Hasd burd bar koyi dar kari man

Tabah shud bar shah bazaar e Man

And Wahab writes about his relatives:

Chi naraki seraph zan yemi waqtaki lokh

Tami rotnas bay us may atha trowum

Yethi badkesh ta badkar chi az

Phutarnam bana tami yus aab chowum

Or, at another place:

Wuchum may kateh dareen zamana bashakle

Insan Dew!

Kehn panzi ta wander ,kehn saah ta hapat,kehn

huni ta kehn khanzeer

D) Firdousi was motivated by the ambition of showing the glorious history of Iran as he would say :

Basay ranj bardam dareen sal see

Ajam zinda kardam badeen parsi

However ,writing poetry and translation of Shahnama for Wahab was simply motivated by his love for the Arab heroes of Islam and his love for Kashmiri language. He believed that by translating Shahnama ,he would first of all show to

Kashmiri people that the glory of Persian history ,and then would draw the map of Islamic history as an addenda and criticism of the same so that Kashmiri people could learn about the history of Islam even through reading a Persian text like Shahnama in Kashmiri. He was happy to have done this service ,specially for liberating the consciousness and understanding of man through deconstruction of myths that abound in Persian Shahnama. He writes :

Ba bazaar arzan thowum karith

Pana dawi durdana thowum jarith

The last years of Firdausi's life have become a mystery. In order to bring his monumental work to conclusion, he had to undergo lots of mental trauma and turbulence, but he made it a point that the national epic narrative of the pre-historic period of Iran is made available for the posterity.

E) Firdousi was/is considered and accepted the hero of nationalists of Iran and an unparalleled epic poet of Persian literature ,with the result so much biographical literature was produced and written about him and his literary contributions that his name ,his place of birth ,date of birth ,etc ,became points of discord among critics and biographers. The life of Wahab did not face such problems after death. Though he did not have any such progeny after him who would have introduced him to the world or such researchers and critics who would have worked on his literary contributions ,yet the same thing may be counted as a blessing for him as too much recording of the stories of his life could have proved sources of

confusion for the readers. Since much has been written on Firdousi, the contradictions in reports on different incidents and events in his life continue to be a mystery that could be never solved, for example, (1) his name : Hasan bin Ishaq (Tareekh e Gazeeda) ; Mansoor bin Ahmad (Daibacha Balsaigri); Hasan bin Ishaq (Daulat Shah) and Abul Qasim Mansoor al Firdousi (Pro. Sheerani); (2) his place of birth : Shadab ; Bach and Tehran Pargana Tous; (3) his date of birth : 1) 329 Hijri (Allama Shibli) and 2) 322-23 Hijri (Prof. Sheerani). Keeping in view this difference of opinion and research regarding some important aspects of Firdousi's life, Allama Shibli had to say that "If critics have any complaint against Firdousi, it is not that there is shortage of events or absence of the same; it is rather the abundance of the same and the contradictory and opposite views and traditions found thereof."

The first biographical paper on Wahab was published in 1938 in the Pratap magazine, and since then no confusing materials were published on his life. The Deewan e Wahab was published in 1971, which again became a source of help for details about Wahab. However, some critics like Abdul Ahad Azad and Pandit Premnath Bazaz had committed some imaginary mistakes about Wahab, the reason being that parts of Wahab's Shahnama and Sultani had been published before 1947, wherein not a single line had been actually written about his life, his literary contributions and his practices in different fields of life.

(F) Firdousi completed Shahnama only as epic poetry, while as Wahab had a vast canvas in the field : Kashmiri Shahnama, Khilafatnama and Akbarnama. The last of the three is the Kashmiri rendering of Akbarnama of Hameedullah Islamabadi, which describes and documents the battles between the English, the Afghan and the Sikh forces fought in the 19th century. Therefore, Wahab went beyond Shahnama and added to Kashmiri literature a multitude body of around Twenty Five Thousand Eight Hunderd and Thirty Two verses with Nineteen Thousand Three Hundred and Seven in Shahnama, Four Thousand One Hunderd and Eighty Two in Khilafatnama, and Two Thousand Three Hunderd and Forty one in Akbarnama, thereby giving a new lease of life to Kashmiri literature.

Wahab to his Critics

Around thirty years after the death of Wahab Parray, Criticism as a genre and discipline in Kashmiri literature started its formal journey in Kashmir. In Shahnama, there are some points that Wahab has addressed to his assumed critics so that nobody would have to justify the case in his favour as he has himself spoken something that critics would find very valid and authentic for the textual analysis and understanding of writer's attitude towards the subject. Wahab has written these lines much before criticism as a school of thought came to the fore in Kashmiri literature as if he knew like any other great scribe and author that someday his works of art shall be judged and evaluated by the masters of criticism and its

beauty and ugliness would be pointed out .

Though Wahab was proud of himself for his ability to translate a bulky classical piece of work like Shahnama into Kashmiri, a task that none before him had actually undertaken, yet there was a conscious realization of the fact that there is a certain lack in Kashmiri language for the accommodation of such a great topic and well considered opinion and comprehension about the vastness of literary and linguistic topography of Persian language. He writes in this connection:

May peumut akay nerkha hangni ta dur

Korum khoob wa zusht anithai rishta pur

He considered himself a child as compared with Firdousi in the art of poetry as:

Na sharuk shaoora na may aql wa ray

Baraye safar dras baydast wa payi

Zibabb e samandar korum garq paan

Bagair az tanawar bila imtihan

Despite all this humility ,he left his works open for criticism but only to those critics who were masters of the subject in the real sense and knew what is what in art and literature:

Agar aasihay kahn pokhta gawhar shanas

Me chum tas bakhidmat akui iltimas

Agar aasi kahn dana may khot ta khor

Iwaz thaw baminat ma kar kam ta chor

Doing the comparative study of the Persian Shahnama and its Kashmiri translation by Wahab, word by word ,verse by verse and episode by episode would not have been the cup of tea of any Tom ,Dick and Harry in his times as the work would ask for the whole age of a man. Keeping this thing about his poetry in mind ,he addresses

critics in these words :

Natay chay na himat badal thawnas

Sifat kya chu khali khochar hawnas

Rasai beh masakar delaiy ranja mai

Yi chu tulmut kayiri danji mai

The expression "Kayiri Danji" itself suggests that Wahab had taken utmost care while translating Shahnama into Kashmiri, wherein despite all liberties that he has taken with the original text, he cannot be charged of having compromised with anything important in the original text. He believed that this translation work would be a great work of entertainment and education for the Kashmiri people, and considered it a gift for the Kashmiri people and Kashmiri language :

Ba keh zana keha gau parun ta lekhun

Ye bau nazam tas zati pakas karun

Tasandi iradan mai trowum khayal

Baneu kashiren shugul tufa ye hal

However, if some critic would want to dig out some imaginary faults in this work ,he is told :

Ba chus nukta geeran rattan dast wa payi

Batajeel dehqaniye sust rayi

Yina tama mesaten banan heela ju

Badana korum mukhtasar guftago

And, despite all this humility in his address to the critics who would like to dig out the bones from the text of Shahnama, he further addresses them with some anger and satire:

Chi aasan deha bashlyan betameez

Magar chai panani zath sarinai aziz

Panun aab pani wanai saaf saaf

Khata bekhabar gamiyas thaw muaf

Setha sakht bewaya chay greesi chand

Tasund bosa mulai kadan taara khand

After this forewarning by Wahab himself ,if

some critic would want to have an academic quarrel with the translator of Shahnama, he/she must consider himself/herself lucky and fortunate as there is none among the heirs of Wahab who would break his/her jaws instead of giving him/her a warm hug for the criticism.



(Note : The translator of this paper did not build any bibliography at the end as the late Professor Mohi-ud-Din Hajini had not provided any such details at the end of his Kashmiri paper on the subject.)

گند تپہ

از موومنت گو و پوومنت:

مطلب: یس آز موومنت آسہ تس پٹھ چھ زور یکدم چلان

پڈنگمور تہ شرنگمرو چھ:

مطلب: مرگس پٹھ چھنہ برہمہ پہ ہو پڈمر کو ڈتہ شرمر پتہ

باہنڈرتہ مے شپٹہ:

مطلب: وتنگ طریقہ آگرا لگ الگ چھ مکر مقصد چھ کئے۔

(ماخوذ از: کانڈری ڈوڈو، کلچرل اکیڈمی سرینگر)

للہ وا کہ

آیس تہ سیوڈے تہ گڑھ تہ سیوڈے
سینڈس ہول نے کریم کیاہ
بوٹس اُس آگرے ویوڈے
وِس تہ سینڈس کریم کیاہ



رگس منز چھے بیون بیون لین
سوڈے ڈالکھ برکھ سوکھ
ڈکھ پرش تہ ویر گالکھ
لو ڈیشکھ شو سٹھ موکھ



نفسے منون چھے ہوئے
امی ہستہ مونگم گر گر بل
لچھ منز ساسہ منز اکھاہ لوئے
نتہ ہتزنم ساری تل



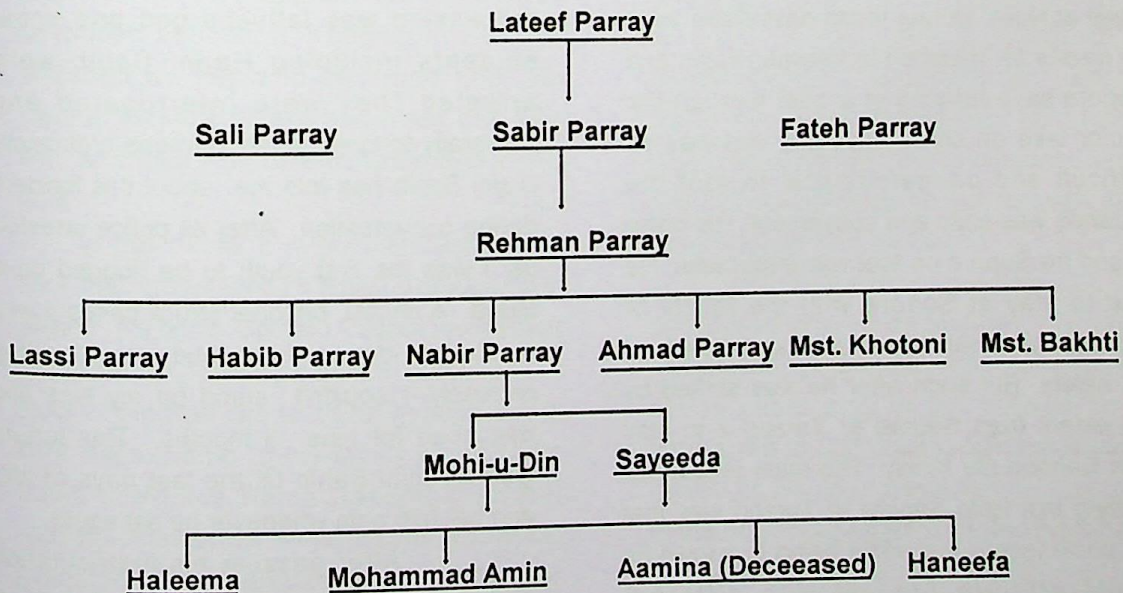
Prof M.D.Hajini

" BIRTH TO BURRIAL "

Translated by: S.U.Niyaz

The Lucifer of modern Kashmiri language and literature popularly known as Professor M.D Hajini dawned during the intervening night of 21st and 22nd of June, 1917 at Parra Mohalla Hajin in a well to do family of Parray dynasty. His father's name was Ghulam Nabi parray and that of his mother Aashia. His ancestral pedigree of paternal side is as under:

spoon in his mouth. Luckily he had an affectionate uncle Khawja Ghulam Rasool Parray (Lassi Parray in paternal pedigree) who besides being a full time peasant and a part time trader was very broad minded. Parray sahib, it is said, was very sensitive by nature and by faith a stanch religious person. He brought up Mohy-u-din with great love and affection and on attaining awareness



Mohy-u-din was just a suckling when his father passed away. It was because of the fact that he was brought up with a silver

admitted him in Primary School Hajin. according to admission records he was admitted under admission No. 150 on 19th of

Jaith, 1980. Hindu era according to June 11, 1923 A.D. After his formal admission in the school he was yet in his alphabetical stage when his process of marriage initiated. According to old rural customs child marriage was in vogue and in the case of an orphan with an air and idea of full filling a moral obligation the matter seemed and sensed more urgent. So he too was married at an early age. Regarding his marriage Hajini Sahib him self has told me during an interview. "At the time of marriage I was reading in 3rd. primary." The name of his wife was Sarvah, a very pious and polite lady who despite being simple and illiterate paid due heed to his scholarly status. Early marriage however, did not impede his academic pursuits. He went on well with his studies and was admitted in Govt. High school Sopore after completing his primary stage at Hajin. During those days there were no means of transport in between Hajin and Sopore save ferrying of a boat through the Wular lake on some days but that was so difficult and dangerous that to foot the distance was easy and convenient. His going to and fro Sopore on foot was impossible. He had to stay at Sopore with the family of Mohammad Iqbal Kema, a close intimate of his elders. But soon after he was shifted by his elders from Sopore to Tarzoo 2 to stay with Qanoon Gu family. The main reason for shifting him from Sopore to Tarzoo was that his uncle feared that while being in a town he could affiliate himself with different organizations. Which might impair his academic life and so shifted him to village.

During his studentship in High

School Sopore his traits tended to display their existence. Being ahead of his classmates, he showed his interest in religious, political and media matters. It was that period of our history when the oppressed and suppressed Kashmiries had started to get united against barbarism of auto-critic rule and the freedom movement had started in Kashmir and Muslim conference had come in to being to carry forward it's programmes enthusiastically.

Muslim students association had come into existence with Mohy-u-din as it's general Secretary and Ghulam Nabi Namdagur as president. This association took out a big procession in Sopore (at the behest of Headmaster High School Sopore, Lal Muhammad Khan of Mirpore) in 1933. The procession was led by sixteen year old eighth class student Mohy- u-din. The procession was lathicharged and some students including Hajini Sahib were arrested. They were interrogated and corporally tortured under Burnese ordinance. Hajini Sahib has told me about this incident during conversation. 'After all police arrested us. I was the first youth to be flogged on a tripod. A chilasi prisoner struck canes. I was struck two dozen times and was bleeding profusely. I couldn't stand on my legs and was abed for nine 3 months.' This torture lasted Hajini Sahib till the last days of life. and he felt pain whenever he sat squat.

After passing his matriculation examination he got admitted in S.P College Srinagar to continue his academic course. Due to non availability of proper transport facilities he had to stay with Kundji family at

Nawa Kadal Srinagar.

During his studentship in the college, the literary aspect of Hajini's life virtually began. He started writing in urdu and now and then tried composing verses in it. Though some of his essays found place in newspapers but despite this encouragement his attention turned to Kashmiri language and he authored his first book, "Grais sund Ghare" (Peasents House) a Kashmiri drama during his college days.

Soon after started new and most important stage of Hajini's life. He had passed his B.A Hon's and had to leave for Aligarh for receiving further education. In the village social environment of that period especially in the entire Kashmir it was considered to be a miracle if anybody after obtaining this degree, left for thousands miles away from his residence to receive advanced education. Keeping in view the situation we come to conclude how far sighted Hajini's elders had been and how firm and final their determination and desire was!

In this behalf it is pertinent to mention here that at the time of Hajini's departure to Aligarh, his uncle Ghulam Rasool Parry was very hard up. Nobody cared to purchase the stock of Singhari due to its fall in price. So he sent Hajini Sahib to his family priest Gulla Sahib of Wunde Hama Ganderbal so that with his blessings some buyer would be available. Gulla Sahib remarked ' What for do you need money' there you require one anna only' Hajini Sahib was astonished to hear it and requested him ' A buyer for the Singhari is inevitable' ' That too will happen'

but remember you require one anna only' The priest replied. Hajini Sahib put it that on his return from Wunde Hama, a buyer had come to purchase Singhari and the monthly fee at Aligarh was sixteen rupees but due to various concessions he had to pay one anna only.

Though he left for Aligarh on the suggestion and advice of his uncle 4 just with the idea that he would do M.A in Arabic, which according to them was one year course but on reaching there he came to know that it was a two years course. Breeding over it seriously he came to the conclusion that to obtain one degree during a long stay of two years is not too big an achievement. He sought admission in L.L.B and Diploma in Journalism also. In order to attend the classes of these three different courses, he had to sit in the classroom from dawn to dusk. After revising and recapitulating the class work and attending personal needs, he got very little time for rest. His diligence and intelligence proved beyond doubt when he got through all the three courses with distinction

In 1949 after passing his M.A Hajini Sahib was posted as lecturer in Prince of Wales college Jammu. After completing his seven years stay in the college he was transferred to S.P College Srinagar where he served till his superannuation in June, 1972. In the beginning he did his teaching job in the capacity of a Reader and then as a Professor. Teaching was his favourite profession and in S.P College besides teaching in the class room, he especially sponsored debates and discussions as well.

He was, for a long time Professor in charge Kashmiri section as well as convenor of the Pratap Magazine.

Besides being a Govt. employee Hajini Sahib had a peculiar view point regarding the local politics. Being highly self possessing, open hearted and daring he expressed his views in writing as well as verbally. For his trenchant and sarcastic tone unto political giants and people at the helm of affairs, which he often resorted to, he was time and again tried to frighten. He was even threatened the dismissal from services, but he continued to express himself in his own way, with the result he was jailed twice. In 1948 he was put behind bar for seven months and in 1965 for more than two years. During his detention of 1965 his only and affectionate sister passed away. Government ordered his release on parole but Hajini Sahib refused to get released and remained in the jail till he was set free unconditionally. During this detention period he authored his most outstanding treatise 'Muqalaat' which won him Sahitya Academy award in 1972.

When he remained unchanged despite detentions, threatenings and other tortures, he was offered different administrative and political posts which he turned down saying 'I get my food from my lands and for domestic expenses I receive my pay dues, I am not used to luxurious life nor am I willing to spoil my next life here-in-after by doing so'. As a result the politicians and people at the helm of affairs directly or indirectly got convinced by his self possessing, honesty and the scholarly status.

They deemed it quite useless to initiate any further legal action against him. Some interesting incidents in this behalf have been attributed to him. One of such incidents has taken place when he was posted at S.P College Srinagar during the regime of Bakhshi Ghulam Mohammad, while he was putting up at Munewar (Munwar abad Srinagar) in the house of Haji Gh. Mohd Bundh. He used to visit home on Sundays and as usual used his harsh and hateful tongue against the rulers, It was not digestible to the fans and followers of Bakhshi Sahib from Kamraj especially from Saniwara (Sonawari) and they approached Bakhshi Sahib against him. Bakhshi Sahib made it clear to them 'Hajini Sahib's trenchant attitude is incurable. Should he be dismissed from his services, he will have an open field to oppose more and more. Transfer to some other place also will not change him at all.' When they were not convinced with his reply he openly stated to them, 'Once in a week he uses bitter and biting tone against me at his residence, you feel like tearing off your clothes. on the contrary he vituperates me for six days in the college in presence of my children, I don't get annoyed or irritated. Can't you too develop patience for a day or so?' This reply from him put his fans to shame and disgrace and the height of the incident is that one member from the group came to Hajini Sahib and narrated the whole incident to him.

One of the main reasons for Hajini Sahib's being self possessing and courageous was his being God worshiper and religious minded. He always offered

prayers, observed Fasts and followed other Islamic beliefs. In 1974 he offered Haj pilgrimage along with his eldest and most obedient daughter Haleema. Being a staunch Muslim he was never scared of death. In case of ailment he hardly got convinced for treatment. One day Abdul Samad Khan Sahib (Ex. Director fire services) told him in my presence that he should go to Delhi for the treatment of his eyes. On hearing this Hajini Sahib was furious and replied , ' What do you say.....? I will prefer to die than going to Delhi for treatment.' It was God's will that on the very next day he got involved in Cardiac ailment. Doctors advised his shifting to Delhi and in a state of unconsciousness he was shifted to Panth Hospital Delhi. When he regained consciousness there, his attendants including Ahsan Sahib dared not to disclose reality, but said to him ' your condition grew critical, we shifted you to Srinagar and got you admitted in S.M.H.S Hospital . ' For some time he remained in the dark about it but ultimately came to know that he was not in Srinagar but in Delhi. According to Ahsan Sahib he became furious and resented saying ' Why do you fight with the angel of Death. I am sixty three years old. Prophet Muhammad(PBUH) too possessed the same age. I regret your senselessness got me shifted to the place, I hate by birth' though at that time furiousness of Hajini Sahib seemed vulgarity to his attendants, but in the sequel that fight smelt useless. After that he survived for about thirteen years, but just like a living corpse because after that he could neither read nor write.

An outstanding and eminent phase of his

religious life was that he took special interest in the construction of religious buildings of worship. Construction of Jamia Masjid Hajin is worth mentioning here.

He remained affiliated with some highest Islamic institutions and organizations in different capacities including ' Rabitai Aalmi Islami' (International Islamic Confederation) . Till the onset of his prolonged illness he regularly used to offer prayers and lead Friday prayers at Jamia Masjid Hajin and delivered sermons also there. Besides being a Unitarian he was a true believer and on 13th of every lunar month he got Khatmaatul Muazamaat of Sultanul aarifeen recited in his home.

His personal life always remained simple. He never, in his life, put on pants. On the other hand in Summer as well as in Winter he used to dress himself in long sheerwani, white trousers, a qaraquli cap on his head and black laced leather shoes. His personal likings too appeared strange such as enjoying hunting scenes of cat hunters, Fire works and playing at cards which he liked the most. From his style of conversation and manners he appeared to be an epitome of eastern culture. He always hated Westernism and by using Rapat for report, Guharnal for governor, Prejidund for President and the like words he indirectly displayed his unique identity. This identity of him is revealed in those essays which he wrote under the title, ' Neem Angrez Khatrayey Hindustan' at an early age.

Despite his simplicity he was refined beyond limits. His refinement can be guessed from the architecture and out lay of

his residential house, It's adjoining orchard and compound, adorned and arranged with variegated shady trees and velvety green. In the beginning of his illness, he used to get his mattresses and sheets etc laid on the green of his compound. One day I said to him ' You do nice to sit out side.' He replied, ' yes it is airy here, but harmful.' Harm , what kind of harm' I inquired of him with curiosity . 'Green `has started to fade away, where the mattresses and the couche are laid. I strongly feel for it,' While saying so I felt a unique effect in his voice.

His eating habits were refined and he was fond of viands. After attaining maturity he might rarely have taken his meals without meat. His sense of refinement was beyond limits and his cooks were always on pins for that.

Smoking was yet another incessant habit of Hajini Sahib. When he was shifted to Panth Hospital Delhi for the treatment of his Cardiac ailment, doctors there prohibited him from smoking, but on his return to Kashmir, just after a few days he started smoking again. If anybody tried to keep him away from it, he would reply to him in his peculiar style, ' I am a muslim and have full faith in destiny and I am sure that smoking or non-smoking may not lesser or add to my life by a day or so'.

Hajini Sahib's outstanding quality which often annoyed people was that he was trenchant, but his approach was always realistic and it took some time to understand him. Mirza Ghulam Hassan Beigh Aarif puts it, 'It exhausted your patience to be his friend. He was so tough, rough, rustic and outspoken

that it took quite some time to know that real humane, lovable scholar behind his exterior' 6

If a guest happened to drop in at an odd hour, whosoever he might have been, Hajini Sahib would severely admonish him. On the contrary his hospitality was peerless. He valued time very much and admonished people especially literates for wasting time. He never used a watch but his guessing about time was almost to the point with a slight variation up to five minutes. He was matchless in punctuality also - He would arrive in every meeting or gathering on time.

Inquisition, Faith and witicism were the special phases of Hajini Sahib's life. He used to listen to everybody especially senior citizens with care. Whenever he heard any thing uncommon , strange or informative, he would take it down and add it to his Kashkoul. 7 It is pertinent to mention here an important incident in this behalf. Malla Habib an old man who besides being a cader by profession was a story teller. One day Malla Habib narrated a folk tale to Hajini Sahib about Habba Khatoon revealing to him that Habba Khatoon was not from Pampore but a Gurezi lass from dard dynasty. Before proceeding further Malla Habib was taken ill and was on the verge of death. Hajini Sahib became much worried, spent money from his own pocket to get him cured. As soon as Malla Habib regained power of speech , Hajini Sahib said to him, " Tell me the remaining portion of the tale because I got you treated for that very purpose.

His trust in God never let him hoard money. He hardly kept the money to meet

out his expenses . He was not used to extravagancy. During Hajj pilgrimage when his companions especially Abdul Rehman Parray Alias Mam purchased various items, he insisted them that his daughter Haleema should not see it lest she should feel tempted and he should have to follow the suit which due to scarcity of money he could neither do nor his conscience would allow him to do so . He was known for his ready wit and humour to the extent that some incidents have been attributed to him which make his personality a bit fabulous.

Hajini Sahib had made it a mission to plead the cause of Kashmiri language. He expressed his ideas more or less in the same language. Not only this but he started practical struggle also for getting this language introduced in University, colleges and schools. He founded many literary societies, some of which such as Adbi Markaz Kamraj, Kashmiri cultural organization and Halque- Adab Sonawari are worth mentioning. As a functionary of cultural academy in various capacities he always played a positive roll. Hajini Sahib won a number of awards for his contribution and services to the literature, but the greatest honour and love for this architect of culture is one that the students of Kashmiri language and its well wishers had or have for him from the core of their hearts.

Hajini Sahib remained bed ridden for the last eight years of his life. Besides being a diabetic patient, he lacked power of speech as well and under such circumstances serving him was an uphill task, in performing which his pious daughter Haleema Ji, his

cousins Haji Ghulam Mohammad Parray and Ahsan Sahib left no stone unturned till January, 16 1993 A.D. According to 22nd . Rajabul - Murajab 1413 Hijri on Saturday at 03:00 a m when he breathed his last.

Foot notes

1. Hajini Sahib fell ill in 1985 A.D and sbecame very weak. To have a detailed discussion with him under such circumstances didn't behove proper but on the insistence of some senior literati I requested him to Provide information about his life which luckily he acceded to and on July 27, 1986 during a detailed discussion of two hours he revealed some important facts. it was a golden opportunity because soon after this event this competent speaker lost his power to speak and till his death remained mum.
2. Tarzoo is a big village situated to the south east of Sopore
- 3 During interview Hajini Sahib had referred to this organisation 'YOUNG MEN'S ASSOCIATION' But in 'STILL LIVING' File he had himself recorded it's name as MUSLIM STUDENT'S ASSOCIATION 'which I accepted to be authentic because at the time of interview his memory was affected.(A.H)
4. Shiraza 1983 A.D. No. (3, 4, 5)
5. In the beginning he used Mohy as his Pen name and some earlier essays etc too stand published under the name of Ghulam Mohy-u-din Mohy
6. These concessions were given to him on the basis of merit.
7. Khawaja Ghulam Rasool Parray himself was a staunch religious minded person so he desired his most dear Mohy-u-din should become an Arabic and Islamic scholar of high calibre.
8. It was late Ghulam Qadir Masals who happened to be an M.L.A at that time.
9. The daily " Kashmir times" Jammu dated January 20, 1993 under the title " Ah! Dear Hajini."
- 10 " Kashkol" is that extra ordinary and rich collection where in he has taken down interesting incidents, unique pictures, cartoons etc published in various newspapers or heard from the people .



Prof. Mohi-u-Din Hajini (1917-1993)

Prof. Shafi Shouq

Prof. Mohi-ud-Din Hajini, represented the decades of intellectual resurgence in Kashmir, that is 1950-1990, when a spree of exploration of old and the new ideas, philosophies, and streams of thought was at its zenith, unprecedented in our history. On the one hand there were intellectuals with multidisciplinary understanding who showed enthusiasm in embracing modern ideas from all corners of the world, but at the same time, some intellectuals who, while being well-versed in modern education, used their erudition to defend their faith, or sought some kind of compromise between the modern scientific rationalism and Islamic ideas; Prof. Mohi-ud Din Hajani, represented the class of the latter kind. A man of awesome erudition, commitment to fundamental principles of faith, and pride in owning a legacy of culture and literature in Kashmir, was one of the most popular and well known scholars of his time.

Prof. Mohi-ud Din Parrey, was born in 1917, at Hajan (the name Hajani with glottal aspiration 'h' changed into guttural aspiration 'H' was used for the first time by him as an appellation), a village on the banks of the Wular lake. His Parrey family, had already gained much respect through the copious works of Abdul Wahab Parrey. His father Ghulam Nabi Parrey and his mother

Aisha Parrey wished to educate their only son in oriental learning and Islamiyat, as per the tradition, but Mohi-ud Din, who did his matriculation from a school in Sopore, aspired for higher education. It was during his matriculation that he got associated with political activities when he led a students' procession towards Srinagar.

He, in spite of the hardships, passed his B.A degree from S.P. College Srinagar in 1928 with distinction. He being a village boy with country education and rustic habits was harassed by the students of Srinagar who were proud of belonging to the urban culture, but this did not discourage him, but on the contrary made him stiffer and more obstinate in his behavior. Since he had already formed his opinion on various aspects of life, worked harder, studied all manner of books, to anchor his point of view. Being convinced of his aspiration for higher education, his family managed to send him to Aligarah for post-graduation in Arabic language and literature. His merit won him scholarship and he passed his M.A with the first position. He also did his LLB and a diploma in journalism from the same university.

While studying books of various discipline, he was deeply influenced by Mansoor Hallaj's masterpiece in Islamic mysticism titled *Kitab al-tawaseen* in Arabic,

and he eventually decided to translate it into his mother tongue. The translation was later published in installment in the literary bilingual journal *Gulrez*, started in 1948, edited by his senior contemporary, Mirza Ghulam Hassan Beg Arif; some portions of his translation had already appeared in the *Pratap Magazine* of S.P.College. During his studies, he developed an insatiable desire to do something that was un-attempted in his mother tongue Kashmiri. He was the first Kashmiri writer to write and publish the first realistic drama in Kashmiri under the title, *griesty sund gari* (the peasant's house, 1938). Although openly antagonistic to the dominant progressive ideas of the time, he could not remain indifferent to make creative literature representative of the times. The drama, in its published form, was much admired by the readers.

In 1942, Mohi-ud Din Hajni was appointed Lecturer in Prince of Wales Degree College at Jammu where he worked for seven years, and then the Education Department transferred his services to S. P. College where he worked until his retirement in 1972. His tenure as Arabic professor was his most productive period. Being vociferously critical of the political changes in the State, he was imprisoned, in 1948 for seven months, and then in 1965 for over two years. During his detention, despite many ordeals, he continued writing, and wrote the essays that he published in 1970 under the title *Maqalati Hajni* (Treatises of Hajni); the book won him Sahitya Akademi Award for literature in 1972. He spent most of his time in Srinagar, where he lived in a rented house

at Muniwara, named Munawarabad. He never missed to visit his native village on the weekends. He was an indefatigable talker, even to the extent of garrulousness, and such could not stop making the all the passengers of the KMD bus to Hajin his audience; many a time this led to furious discussions and altercations, yet he continued being unhampered in talking against the rulers and other political leaders. He, being obstinately opinionated, would enjoy argumentation even if it led to imprecations. In spite of his short tempered nature, he was calm impartial in writing; his anthology of Kashmiri Poetry, title *Kaeshir Shairi* published by Sahitya Akademi New Delhi reflects his approach to literature. His collection of research papers, mostly focused on the poets of his Kamraz, particularly Hajin, are still important documents for one interested in reading or writing a history of Kashmiri language and literature. His small book *gamav manzi phyiery phyiery* (Wandering through Villages, 1962) is of significant research value and is indispensable for all those researchers who are interested in Kashmiri folk-lore and folk literature. He discovered the first version of the never-dying Kashmiri *daastaan* *Akanandun* written by Ramzan Bhat of Ganistan. He was also sure that, in the light of the legends, and famous *mathnavi* of Ghulam Mohammad Hanafi, Habba Khatoon, the legendary poetess of the 16th century belonged to Gurez, not Pampore.

His pride in being an enlightened Muslim enthused him to accomplish translation of the *Musaddas* of Hali, in the

form of Musadda, which he published under the same title.

Prof. Hajini remained closely associated with various projects and programs, like Kashmiri Dictionary, postgraduate program in Kashmiri, and examinations in Oriental Learning; he played key role in all these projects. He also played a significant role in establishing Halqai Adab Sonawari, Adbi Markaz Kamraz, and Kashmir Cultural Organization (now defunct). His desire to make Adbi Markaz Kamraz the most vibrant literary society was realized during his own life-time, and the society continues to be most active literary and cultural society in the Valley.

Hajini possessed laudable good gift in writing in English as well as Urdu. His papers In English, mostly about finding compatibility between modern theories and principles of natural and biological sciences and the Quran, are highly intricate and reflect his erudition; the essays were published posthumously under the title Discourses of Prof. Mohi-ud-Din Hajini (ed. Ameen Fayaz, Halqae-e Adab Sonawar, Hajin, 2013).

After his retirement from active service, he preferred to remain permanently settled in his native village, Hajin which he loved to the level of adoration.

His smoking habit led him to multiple ailments and finally died on January 16, 1993. His body was laid to rest in front of his own house in the compound.



دُپ

اکھ ہانوجس متری بتر کھیون
 پیاسی مٹھلس لکن اتھہ ٹین
 دپان تیلو کرتام کورخو جس اُکس کورتام کزاکن
 سال تہ اُمی ثل پُن نوکرتی تہ کالہ متری بتر
 اوٹھکھ تہ اوٹھکھ یکہ وے۔ بیلہ بیو کھیون
 ہیوت خو جس کوراول ناگوارے مگر کر ہے تہ
 کیاہ۔ پیسے نوکرس ماکر ہے بے قدر۔ خوچہ
 مٹھہ نوکرس سز مھولہ بیتز کینٹھ دوان تہ نوکرن
 ہیوت پانے سز مھول کھوڑی کھوڑی ثلکن تہ
 خوچہ وٹھس ز ”ہا یہ نہ..... اکھ ہانوجس متری
 بتر کھیون پیاسی مٹھلس لکن اتھہ ٹین۔“ وونی
 اگر کاٹھہ مغرور شخص کاٹھہ تس انسانہ بٹس مٹھ
 مطالبس پٹھ ناراض گیوہ، یس تس عوام متری آسہ
 تمہہ ورتھہ بڈس مؤہنوی سز زبہ وٹھہ بوان ”اکھ
 ہانوجس متری بتر کھیون پیاسی مٹھلس لکن اتھہ
 ٹین۔“ کاٹھہ لوکیتہ سٹد بڈس انسانس دوستانس
 منز کاٹھہ چیز منکھہ ورتھہ مٹھہ یہ ڈیٹ بکاربوان۔
 مطلب مٹھ صرف لی بڈس انسانس متری مٹھہ
 غریب سٹد دوستانہ پایدار نیوان۔

(ماخوذ از: کاٹھری دوتو، لچرل اکیڈمی سرینگر)

The Macrocosm

The Super Transcendental State

By: M.D.Hajini

Translated by: Shahbaz Hakbari

Almost 700 years back, Moulana Rumi said:

اول جماد بودی آخر نبات گشتی
آنگاه شدی تو حیواں ایں بر تو چوں نہاں است
گشتی ازاں پس انسان با علم و عقل و ایمان
بگر کہ کل شد او تن کو جزو خاکدان است

Primarily you were in the form of matter, to which Quraan says (Salsaal) and in terms of science, Inorganic matter, and then you got transformed into the botanical shape, to which Quraan says:

(wa anba tibat nakum nabaatan hasana)

and in terms of Science ALVIRE and then you became animal, to which Quraan says:

(wa anba tibat nakum nabaatan hasana)

and in terms of science Amoeba and this evolutionary science is as if hidden for you and then you became a Being, a human, to which Quraan says:

(wa anba tibat nakum nabaatan hasana)

and in terms of science HOME SAPEINS and somewhat distinguished you from other animals in measures of knowledge, rationality and faith.

See! you minutely that the total evolutionary round-up got abridged into human structure i.e. in terms of science as Recapitulation theory and as per Quraan

(WaKhaLaqnaainsaana fee hsaniTaqweem) and if you augment yourself, by pure and pious means, from human stature, you will definitely transform into an angel-like being. Immediately after such transpiration, this earth will not remain your dwelling. your stationed location is, then the sky- the dwelling of angels (Aalmimalkoot). In the terms of religion, this very angelous world is the Macrocosm - the super grand- the transcendental state - the AALMI AKBAR, upto which every pure, purified and pious person's soul can take a flight. Logically and rationally it seems an assumption, some dream-based experience to which anti-soul (dahress and attiests) entities negate and nullify even. Hence any entity whosoever has no faith in supremum-supreme GOD negates souls, negates spiritually or does not believe in evolutionary ascend-descend principal, has no need to search for Macrocosm (Aalmi Akbar for him/her to attain Macrocosm (Aalmi Akbar) means to attain, at the ;most, concurrence on Moon or to launch a rocket from Earth to plato etc. In spiritual world, he will be acknowledged not more than animal (Quranic version- Kalinaambal hum azzal) and in material world he will be labeled as a rational animal who has not even studied completely

the science of 20th century. Here I need to remind that nowadays even the material-minded scientist, too, have begun to think about the reality of the macrocosm, they have started to believe that 'Aalmi Akbar' is a reality whose example is the man itself. About whom Hazrat Ali (KAW) has said "wataza am an-na -kajirmi Sageer wafeeka an tawi-ul-aalama-al-akbar" which means that oh-human being- you think yourself a tiny structure of clay while as there is macrocosm circumscribed about you.

To retrieve this Macrocosm (Aalmi Akbar) by some entity who still does not know the Microcosm (Aalmi Asgar) seems a very difficult attempt. Rather an impossible wish. As a finite and unlimited world, similarly a microcosm dweller cannot determine the boundaries and circumferences of macrocosm then why did I opt this topic? The only answer to this question is that whatsoever our saints, reshis and Munis have ratified in the spiritual world (in tasawuf) or whatsoever. The scholars, intellectuals and philosophers of the world have said in philosophical or super-rational mode is seconded and ratified by the modern sciences through psycho-analysis etc. the only difference is that today's intellectual and thinker starts his experiment with physics, astrophysics, mathematics & Geo Physics and before reaching the meta-Physics, & Spiritual world he with his rapport with Nature, proclaims in the words of Edington that "someone is doing something, we do not know what" while as ancient saints (waliullah's) would start their endeavor with religion and reached a stage where they

rather surrendered and confessed that oh-Almighty, we could not recognize you to that much level as we ought to have recognized you as in Arabic (subhanakd ma arafnkahaqama arifatika) It means that both of these groups admit that they are little knowledgeable as Aalmi Akbar is not containable in their 3-dimensional domain of thinking, existence & conscience. This is why that some highly graded saints fail to observe this macrocosm (Aalmi Akbar)

To define this Aalmi Akbar, in simpler form, two assumptions support us. Firstly, is this Aalmi Akbar to be conceived in respect of time and secondly, is this to be conceived in respect of space. In respect of space, the infinitely -infinite physical and material universe is Aalmi Akbar and in respect of time, Aalmi Akbar can submerge in a smallest particle. This example can be explained as,

In early 6th century AD, there was a philosopher in Greece named Anaximander. He is possibly the first intellectual who used the term INFINITE. From that period till nowadays this infinity is the term which, while analyzing in terms of space or time, gives the researchers some hints and characteristics of macrocosm. Maender was, in fact, analyzing the limitless physical universe. He meant to say that infinite space is the apparent proof of Macrocosm. Plato annexed this hint with metaphysics and Aristotle and Pythagoras linked it with Physics and Mathematics etc. Thus there emerged two groups retrieving this Aalmi Akbar and Aalmi Asgar. In physics the atom also appeared to be some Aalmi Akbar in 20th century and on other side, Astrology and spectro analyses came into

being the knowledge of main kind which helped him to know that beyond ANDROMEDA NEBULA there exist hundreds of galaxies where with their own solar system, stars run away from each other at a speed of millions of miles per second. In the meantime Einstein's theory of relatively gave an important hint that there is not a single object in the universe which travels in straight line, instead the attitude of space and time create the curvatures, so every object moves, travels and reaches the point where it had started. In other words it can be said that the receding universe is infinite in reference of space and time while in motion, it has traveled in the locus of a circle. This is why that about the physical and material universe, it is certain that it is bound in one extreme and unbound in other and for the same feature any layman can label it as macrocosm (Aalmi Akbar) as Anaximander has tried.

Plato, being himself externally bound and limited as Aalim Asgar had said about human being that. It is the measure of universe. The Israeli Prophets gave the human being a title as crown of the creation and nowadays it is certified that in creation, in innovative domains, man is the crown of universe and by dint of his mental abilities man is the wholesome of the universe.

External universe seems infinite and seems to be in a permanent rotation or as per second law of thermodynamics it extends or reaches its initial point even after a heavy wear and tear. Even the ancient Greek Philosophy and modern science show that mankind is the arithmetical and geometrical

mean between the Aalmi Akbar and Aalmi Asgar. macrocosm and microcosm as his finite existence contains infinite number of worlds within it. In 19th century a German scholar Earnest Hackel wrote a famous book "the riddle of the universe" The intellectual, after feeling the infinity of the universe, concluded that no one can solve this riddle. Even after almost 100 years of Hackel, the riddle is equally complicated. 50 years after him a French writer Kallier wrote a book "Man the unknown" 'so scientists felt that the riddle of man's existence is much more complex than that a riddle of universe. After this book, whole of Europe turned towards biology. It was found that man contains infinite number of worlds within. His structural existence which can be named as macrocosm in a way. As firstly, the peculiarities, features and potentials are not fully understood and secondly the world would cause a havoc in the conscious world as one is extreme enlightened while the other creates darkness and finally researchers express their helplessness. In the same way as in the physics while searching for the characteristic of Noor (The divine light), two contradictory theories - the wave theory and The corpuscular theory emerge is same. To retrieve these infinite worlds from human existence the scientists and philosophers are even today engaged in their research work. In this scholastic battle the conclusion converges with the typical attitude of human conscience. what is the shape of this human existence - this is a separate issue, before hinting towards that, it is pertinent to know how many super worlds the physical and

material existence of a man contains.

In 19th century a new concept of animal biology tried to emerge. It was known as Pherenology- that is the study of parts and sub-parts of existence.

It meant to count the specific function of specific parts of the human body. Foreexample, the gallbladder takes care of bias and jealousy, liver for love and affection and heart for fear and anxiety. But this concept was in offing only when it was known that the very base of the concept was wrong and to carry on with this concept was futile because the Neuron systems and conscience of the human being are so closely linked and the feelings of Human body affect the whole existence in a straightway that we can not specify any single organ for any emotion. In the meanwhile, another branch of animal biology emerged which astonished the researchers. This branch was named as Glandology, upto that time, the glands were taken as unnecessary parts of organisms. Now it was clear that this people- rejected organ is a favorite for knowledge, rationality and logic. Glands perform the vital activities to maintain the existence of the organism. The functions and knowledge about glands is still of primary nature and it becomes clear with the passage of experiments that it is such a world where the field of onwards ;research is very vast and without the knowledge of Glands human knowledge is rather incomplete. Even though, about some glands ,it was said that some glands ;contains a mini-electric power Stations and continue upto the death of a person. This electric

powerstation produces the current which keeps the neuro system functional and its central transformer is the brain. How does this current affect the trillions of brain cells, it is not yet known, however it is guessed that whatsoever the knowledge of brain cells is known, then the location of such power house can be found out. But our scientists face a difficulty and it may continue infuture. As when a cell in brain is under surgery it makes all other cells; non-fundamental consequently the System stops here. This complicated observation helped the scientist to reach a new concept i.e cytology- the study of cells .Entire Europe ,America and Russia are in advance research of Cytology. Till now the outcome of this research is that though the cell is very very small but a cell in co-ordination with other cells creates a newer (aalam) world. Foreexample, in addition to brain cells, human body is a congregation of numerous cells. Some cells are functional forever some get wear & tear and some cells vanish totally but new cells get birth in their place. In brief by studying cell system, thoroughly, it is believed that human beings get a number of re-aliveness after death and gets death after a number of re-aliveness. If any cell from any organ is taken to a laboratory- then while reaching a molecule is again a newer (aalam) world. Then molecule leads to chromosomes and yet again a series of newer worlds. We observe that beyond chromosomes we are unable to say anything with authenticity.

Genes are as layer-cover on chromosomes and determine the personality

of human being. Sometimes these genes overlap Chromosome without; any rule or discipline and thus revolutionize the reproductive system which becomes beyond some analytical practice. In other words by using microscope, reach the organic matter we either see chromosome or some other substances which is named as Allele. which will be extract Allele and regularize its regular movements over chromosomes, no scientist is so far able to foresay about it. It means that Biology too, at large reaches a point where we face a point which in physics leads to the law of uncertainty. So this thought gets negated in both physics and Botany that organic existence does not remain constant or in still state for even a micro second rather it varies every movement.

This is the situation of organic parts of human existence and in organic parts we reach finite most extreme or the most infinite possibilities'. The energies and actions seen in atom so far, are the macrocosms at their place and there is no exaggeration in such statement. Particularly because of this reason that the atom contains probable non-existence and numerous actors beyond its physical existence. For instance the neutron, for whose recognition and identification, our concept of space and time gets changed and approaches to six or seven dimensional concept. Obviously as the spiritual or the metaphysical thought feel the 3-d domain insufficient and takes the support of the 4-dimension. With the concert of the Quantum theory, scientists conclude that to identify the whole some of the one atom, it needs that more than 3-dimensional treatment be

applied. On one hand Biology and Physics are finding infinite things in infinite boundaries of cell and atom, on the other hand this very century gave birth to newer study i.e. psycho-Analysis which showed that in and under the human unconscious worlds are such infinite probable whose result can link the age of Adam. This inference is not so simple that someone's personal unconscious recollects all the incidents right from its birth and in the collective conscience recollects the incidents of the race and generation, these are not only sure but some of them even jump to the world of conscience even. It means that human conscience is with some (Aalam Akbar) macrocosm beneath its ego and the human being finds them in century-old archy-types and emotions.

German physiologist C. Jung is a scholar who studied the Sigmund Freud's theory and disclosed the conscience we are proud of, is not even one tenth of the total conscience. Down the ego is the sub conscience, where you find personal unconscious, then collective conscience and finally the archetypal images where our spaces and time base capabilities become inefficient and insufficient.

In brief our modern philosophy reached the same goal where our modern science reached. That is the stage where our rationality or logic faces uncertainty. This is the stage where we have no way but to say *LA-ILLAHU* (there is none and nothin) and it is at this junction that religious conscience and non-religious conscience are seen separated. Notwithstanding the fact is where rationality and logic fails to move forward

here is a chance of assumption that logic is useless or there is nothing beyond logic and rationality is the only irrational or illogical axiom .Because the latest research and investigation have established that all the bio-existence have their proportional space and time and when conscience is capable of accommodating 3-dimesional only.its physical existence remains engulfed in human logic and human rationality.The movement that the conscience exchange its capability of practicing more than 3-d domain, the same movement, the concept of time gets renovated and extended and the newer world is unveiled in front of the logical and rationality.

But the state of dream or state of ultra-metaphysical movement or utopian world,no 3-d domain is sufficient to deal the situation. Facing or feeling such situation we have to admit that ;unless we switch over to four or more than 4-dismensional domain,we will remain gripped in the cage of rationalism logic and (AalmiAsgar) microcosm..In words of Rumi-the transcendental trip leads a man to world of Ishq and in words of Burgesssan it leads him to Durational time and this is the stage of conscience where past, present and future get a point of concurrency and man's ego observes the (Aalmi Akbar) macrocosm. This evolutionary sequence has been made simple for our comprehension by prophet Mohammad (SAW) in this (Aayat) Arabic verse.

"Wa fee anfussikum ma laataalamoon" means that your souls contain such ingredients or such a super -capability to which your knowledge will not identity by

the bracketed 3-dimensional locus.

Unless and until the human conscience reaches the transcendental pavement ,its pondering ,thinking and reasoning will not be able to observe the macrocosm (Aalami Akbar)

ہر دُوبنزلے رواں ہر دوامیر کاروان
عقل بحیلہ می بُرد عشق بُرد کشاں کشاں
عشق ز پا در آورد نیمہ شش جہات را
دست درازی می کنند تا بطناپ کھشاں
☆☆

گورس پژواہام ساسہ لئے
نِس نہ کیشہ ونان تس کیناہ ناو
پژواہان پژواہان تجسس تہ لؤءس
کیشہ نِس زبہ کیناہ تام دزاو
☆

اڑھین آے تہ گوہن گوہے
پکن گوہے دہن کینو راتھ
یورے آے تہ تور گوہن گوہے
کیشہ تہ کیشہ، تہ کیشہ، تہ کیناہ
(لل دبد)

☆☆

Idealism in Education Some Reflections on Prof.M.D.Hajni *as an Educationist*

By: Dr. Waseem Mushtaq

I am not a student of Literature, Mathematics, Physics, Chemistry, Biology, Journalism, Law, Education, Theology or Philosophy to mention some of the areas that Prof. Hajni is known to have engaged as a scholar. I am compelled to submit this disclaimer before the learned audience comprising of scholars, teachers and students and confess my sheer incompetence to engage with a subject such as Prof. Hajni. I am a student of visual arts and there is apparently nothing that is common between Prof. Hajni and my vocation that I can relate to and talk about. But the fact I chose to be here is precisely because of two reasons. One: simply outlines my emotional fixity with Kashmir. However, I must state that this fixation is devoid of any nationalistic limit that, I am afraid, narrows down the beauty and truth of being a Kashmiri. And the other reason lies in my position as a teacher where we both share some of the basic concerns regarding the role of education in developing the personality of our youth to become the responsible citizens.

Prof. Mohiu-din Hajni enjoys a celebrity status in Kashmir. Anecdotes from his profoundly rich life are still narrated with

great interest. He is famous for his rustic humor, outspokenness and anti-establishment stand. His contribution to the socio-cultural life of modern Kashmir is multi-layered ranging from being an academician, philosopher, reformer, educationist and so on. His eclectic genius is evident from the fact that he has virtually left no area untouched where his contribution is not reflected. There is no doubt about the fact Prof. Hajni was a multifaceted literary figure that Kashmir has produced in the recent past. Primarily a scholar of Arabic but he is equally remembered for his scholarly contributions in Kashmiri, Urdu, and English languages and literature. He always reflected an astonishing ease whenever he happened to deliver a lecture or write a paper on subjects from as broad and diverse ranges as Mathematics, Physics, Biology, Literatures, Journalism, Law, Theology and Philosophy. His popularity among the intellectuals and the intelligentsia of Kashmir is difficult to fade with time. Give him any topic on earth and he will never cease to astonish you for his amazing erudition and scholarly rigor. As Plato held that the philosopher-king must be not only a thinker but also a doer. Hajni as a doer has a

considerable contribution in discovering and patronizing hidden poets of Kashmir. The establishment of the Jammu & Kashmir Cultural Academy of Art, Culture and Languages and the Department of Kashmiri at the University of Kashmir are some of the visible initiatives that Hajni imagined and realized.

Though there is a lot that one would love to talk about Hajni's immense contribution in the intellectual world of Kashmir but keeping in view the brevity of the given time and the nature of the audience in the present seminar the main focus of the present paper will try to highlight Hajni's position as an educationist. The choice becomes easier for me as it is a clear logical extension of my pedagogic engagements as a teacher. The paper will largely draw on Amin Fayaz's comprehensive compilation of Hajni's essays in the book called *Discourses of Prof. Mohiu-Din Hajni*.

Idealism in education:

Some reflections on Prof. Mohud-Din Hajni as an educationist

The education system is one of the most crucial concerns of the present world order. And especially the challenges that Hajni tries to address are even more pressing today as it may have been in the past. That is to draw certain equilibrium between the idealistic position and the factual reality. To strike a harmonious chord between the classical definitions and the status quo. To negotiate the thin line between utopias and dystopias.

Hajni's approach to the challenges

and issues of education do not dwell in the rhetoric of complex theories. He on the contrary breaks it down to the simple and straight relationship between a student and a teacher recalling the indigenous guru-shish parampara. He invokes Carl Jung's collective unconscious to analyze the challenges in establishing the equation between a good student and a crude teacher and vice-versa. Though today's scholars may not buy Jungian collective unconscious for its mythical connotations but the fact remains that there is an urgent need to regulate the teacher-student relationship for not only to score well in academic pursuits but particularly to nourish the over-all personality of a student.

Any discussion on education or pedagogy is incomplete without talking a bit about the classical example of John Dewey's pragmatic approach. Dewey is famous for introducing a new approach to learning called 'hands-on learning or experiential education, which influenced Problem-Based Learning (PBL), a method widely used today.

Dewey's approach finds an interesting echo in Hajni's emphasis on the personality development of a student in the argument that education should not be confined to gain content knowledge only but must also provide an ideal environment for a student to learn how to live. Where Dewey emphasizes on the active participation of a student by taking part in their own learning Hajni demands that in order to mould the personality of a student the system must take into account the triangular coordination between the parent, teacher and the student.

For Dewey school is a social institution through which social reform should take place. On a similar note Hajni warns about the consequences if the triangular coordination is not regulated it may hinder the journey to achieve the idealism, which he believes should be the primary goal of education. It is evident that both Dewey and Hajni are stressing on the fact that education must achieve the essential equilibrium between the purpose of education to acquire the pre-determined set of skills to do a particular job and to imbibe in him the values of self-reliance, comradeship and compassion.

The idealistic stance of Hajni may, at the same time, find many differences from the Dewey's position. Dewey is known for his practical idealism while Hajni appears more inclined to the traditional idealism. Traditional idealism presupposes a timeless truth, which is already there that needs to be discovered. Dewey's practical idealism, on the other hand, holds that the world which is contemplated is in fact an incomplete world, a contingent world, one that is essentially and not just apparently unfinished, and which can be made better or worse. Hajni at times is in categorical disagreement with the pragmatic paradigm of education when he says

"Pragmatism, with its dollar-infection, has been subjected to rational criticism; and contemplative and meditative aspects of education are brought forth into a broader perspective. Ethical values which till recent times were deemed only as "social demands" are now re-evaluated, and admitted to be only

the powerful integrating factors in society, but real deterrents to fiendish tendencies especially in psychotic, neurotic and depressive states of a student..."

Hajni in his discourses is continuously negotiating with the questions of idealism. He is not really comfortable between choosing any school of idealism. For instance he finds both Karl Marx's extreme materialism and Berkeley's extreme immaterialism dogmatic. He prefers the middle ground of Kant's transcendental idealism as it appeals the Eastern mind. He identifies with Kant because Kant's ethical stance evokes the spiritual idealism of Vedantas, Iman Ghazali and the Confucian code of conduct. At the same time, though on a different note, Hajni's deep sense of the role of education in achieving the intellectual empowerment of the youth finds an ideal example in the life and work of Sir Syed Ahmed Khan. Sir Syed who in the midst of most disturbed times in Indian history dreamed of the intellectual development of its people by means of acquiring modern education. And in spite of unthinkable difficulties he was able to realize his dreams to a great extent. He proved that education is the most powerful weapon to defeat the colonialist's witch hunt against the Hindus and Muslim of India by dividing them on communal lines.

As is generally understood that citing examples from the lived experience is the most effective strategy to comprehend complex ideas. Hajni, in his characteristic manner, breaks down the complexity of his discourses by zooming in on a mundane

classroom situation to analyze the day-to-day experience of a teacher-student equation. He contemplates about a college teacher who is sufficiently fed on the ethical values formulated by the great thinkers and is confronted by a situation where he has to deal with two students who are poles apart in their claim for rendering service to humanity. There is a student, who is a man of action, such as a member of the First Aid Committee and there is another student who has won popularity simply because he once organized a strike against the administration who had detained some of his classmates. And the teacher knows that these detained students happen to be the poorest in their academic performance. Now the teacher is expected to settle the matter equitably in order to maintain the law and order situation in the classroom. How should the teacher handle such a sensitive situation? By foregrounding the idealistic humanism! Hajni seeks answers by finding a harmony in the polarity and recalls the argument that on the grounds of humanism even St. Augustine and Karl Marx share a lot that is common. He sees a certain homogeneity in the doctrine of St Augustine's "Kingdom of Heaven" and the "ideal social structure" of Karl Marx. Both deserve to be respected for dedicating their lives for the salvation of human race, though their approaches appear to be poles apart where the former applied the spiritual idealism and the latter postulated the similar ideals by means of materialistic idealism. He argues that all the ideologies or idealisms are basically aiming for the same ideals it is because of the ambiguity inherent in the

language we use that leads to discord and gives rise to clash of individuals or wars among nations. This categorical homogenization, today, may not find many takers, but Hajni's realization that such an approach is indispensable especially in a country like India where the student's immature understanding of Ethics and Religion is easily exploited makes a lot of sense.

Hajni's discourse on education is global in scope but he continually reflects his emotional engagement with the educational system in Kashmir. He never shies away from sharing the bitterness of his criticism of Kashmir's educational policies, infrastructure and pedagogical challenges. Hajni is not happy for the ice-cold indifference of Jammu & Kashmir University for not doing anything to inculcate the idealism and integrity in the youth. It must be disheartening for him to recall many such instances where the university establishment is unwilling to implement any such programme that may boost the comprehensive understanding of morality, ethics and religion. His growing cynicism is evident when he asserts: "Our delicate and sensitive University has indefinitely deferred its implementation either on the presumption that Kashmir is ahead of Religion and Ethics, or that for the time being, we require neither of the two, thus missing two vital avenues to idealism". He warns about the dire consequences of the education system whose curriculum does not incorporate the sublime values will eventually force the teacher to seek short-cuts for scoring good grades in the examination. In

other words, the teaching-learning experience will only revolve around the means and remain oblivious of the end, which aims to prepare our youth for future in which they are in full command of themselves to realize their full potential. We are preparing our today for our tomorrow in which we would like to see our youth playing a significant role in the social reconstruction, reformation, nation building and so on. These goals cannot be realized if we deprive our youth the basic nourishment at the elementary level and education can play a major role in assuring the sustained growth of our today for a better tomorrow

Hajni's questions are generally directed towards the teacher who he believes plays the most vital role in inculcating idealism and integrity in the youth. Hajni makes a strong case for the importance of a teacher not only as an educator to impart the basic knowledge and inculcate universal values but as a philosopher. A philosopher to deliver on the two perennial maxims: moral character is indispensable, and that a sense of responsibility must be developed from the elementary stage of education. And the added responsibility of being a teacher-philosopher requires that he is able to satisfy all the heterogeneous temperaments in a class. Hajni's apprehensions are grounded and sensible when he speculates about the unpleasantness of a situation when an extraverted teacher may have to deal the majority of students with an introverted bent of mind or vice-versa. Do our pedagogic engagements ever reflect upon such

apprehensions? The questions that Prof. Hajni has been consistently raising may appear to many as academically provincial or a bit too psychoanalytical. But any responsible teacher in India, who knows it from his or her direct experience cannot help but be answerable to these questions.

(Note: The author presented this paper in a National Seminar on Prof. Hajni organized by Department of Kashmiri Faculty of Modern Indian Languages Aligarh Muslim University UP India.)



مقدمہ شفیق اُن سرکارِ تے
مقدمہ پنہ ئے نسی پٹھ مزو
تبد ریشتر واقف کشتہ کارِ تے
یس کر گونگل ئے کر کزاد



کینون دتھ توڑے آلو
کینون رچاپہ نالے وتھ
کینون مس چتھ اچھ لچھ تالو
کینون نیلے مئے ہالو کھبتھ
(کلام شیخ العالم)

Hajin's ODE in Prose to Muslim Chemistry

By: Aisha Mohammad Yamin Aroj Abbas

In his essay, '*Medieval Legacy to Modern Inorganic Chemistry*' Ghulam Mohi-ud-Din Hajni has argumentatively articulated the impact of the essence of Alchemy upon modern chemistry. To understand the complexion of chemistry, it is necessary to grasp its beginnings. At the start of his essay, he crystalizes the glorification of rich resources, talent and skill of Muslim world in the field of science. Informing the thread of argument, he states, "...the intellectual phase of humanity observed any movement is connected with the past, is in unison with present and contains the embryo of the future." Now this consciously reminds me the relevance of what T. S. Eliot in his essay, *Tradition and the Individual Talent*, reflected upon. Eliot advocated that "pastness" of the past is always presented in the present, and a writer/age could achieve exaltation only when it strives to know the past and connects with it, that the past serve the basis for the development and rectification of the present and future. Likewise, "In Europe, following the 12th-century Renaissance produced by the translation of Islamic works on science and the Recovery of Aristotle, alchemists played a significant role in early modern science(of the West). (Chicago Press)

Keeping this in mind, Hajni has

traced the outline of Eastern history to arrive at the contemporary accomplishment of Western science. The medieval age was the 'darkest period' for West, and the East was at its best rise in intellectualism rationally, psychologically, conceptually and theoretically. The infinite budding knowledge of physics, chemistry and mathematics ennobled the East, and for this "the Arabs held the torch of learning to humanity for 500 years." (Hajni) This revealing enlightenment by Muslim world reached West, and many contemporaries give due credit to the fact by acknowledging the debt the West is in of East, "It were Arabs that handed it over to us." Hajni names some inventors and discoverers whose deeds have left genuine and remarkable spot on the illuminating golden age of East. Their attainment and experiments ranged in politics, mathematics, arithmetic, physiology to science and astronomy, philosophy, music, cosmology and medicine. By compiling these facts, Hajni cynically criticized the validation of Middle Age as dark age by the historians who are more engulfed by political history rather than cultural under 'European misguidance'.

Hajni then proceeds to reason his argument by drawing the significant effect of ancient Alchemy upon present chemistry. He says, "Let us now glean Arab sources a small

fraction of the legacy to modern Inorganic Chemistry, or what medieval scientists, called Al-Chemy or Ilmulkimya.' Alchemy has its origin in Egyptian civilization where it surfaced as practicing art and science, and that later, at Alexandria, Egyptian practice made effective contact with Greek scientific thought. "Metals were graded in order of perfection. There were base metals and noble metals. The noble metals partook more of the spiritual and could, therefore, be used to perfect the base metals. Moreover, the color was the real spirit, difficult of attainment and hard to keep" (John Hopkins). The Greek philosophers and scientists who thrived in Egypt took to tradition of alchemy and brought to Greece from where it began to spread to rest of world and became part of the scholastic academic mainstream of the time. The Alexandrian era, during which the idea of the Philosopher's Stone appears to have been conceived, came to end in the middle of the seventh century. The succeeding age, until the thirteenth century, witnessed supremacy of alchemy by the Muslims. The substantial writings produced imbibed notable advances, not only in alchemy, also in mathematics, astronomy, and medicine. Now let us bring to our understanding what generally is Alchemy? One popular belief it hold is that the practice involved transmuting lead into gold. However, it is also perceived that this process of transmutation of a non-precious metal into gold symbolize human soul freed from the clutches of 'dead-leaden state' and come to recognition of his own inner light. Therefore, Alchemy refers to both the

examination of nature and an early philosophical and spiritual discipline that combined chemistry with metal work, i.e., scientific and spiritualism is composed together in one branch.

The ancient Egyptians, especially during period of Pharaohs, were more farfetched and more developed in medieval experiments. Hajni gives two references to claim their superiority. One is "...the pharaoh's serpents, exhibited to intimidate Moses "were nothing more than chemical toys composed of sulpho-cyanide of mercury." Second, the Egyptian pyramids were constructed using alchemy. However, he also points that chemical knowledge before alchemistic period was limited to production of small everyday necessities like production of dye, soap etc. Alchemy commanded its rise due to the momentous influence of Eastern science and metaphysics, and of Greeks, and also the 'philosophical tenets' of the Persian and Indian Civilization.

Chemistry which in earlier was denied to be treated or studied as separate subject, gained recognition in the hand of Muslim scientists. Hajni, in his essay, cited a statement by Humbolt where the latter accepts, "chemistry is admittedly the invention of Muslims." Hajni further encompasses the success of different Muslim scientists and their acquisition in this particular arena of medieval chemistry. He writes, 'Scientists such as Thabit-bin-Qurra, Ikhwan-Us-Safa, Banu Musa, Ibn-Sina, Ibrahim-Al-Fazarre... besides being specialists in other sciences, wrote on

Chemistry, but there were numerous others whose main researches converged on chemical knowledge. Among these, we can include Khalid IbnYazeed (D.704), Jabir IbnHayan (b.721-22), Abdul Qasim Ali-al-Andulusi (13th century)...Ibn-Durr, and Tughral who are the pioneers in the field."

One most prominent figure among all is Abu Musa Jabir, whose works and extraordinary discoveries paved way for later generation to explore the subject. "He defined alchemy as the science of balance, the science of weight, the science of combustion and sometimes the science of transmutation, all these being significant enough in their chemical reaction." (Hajni) He introduced a new advancement toward alchemy, based on scientific methodology and controlled experimentation in the laboratory, in contrast to the ancient Greek alchemists whose academic research were often metaphorical, ambiguous and incoherent, with very little concern for laboratory work. Jabir is also accredited for finding acids (especially sulphuric acid) which is the foundation of any chemical study. He was an expertise in field of chemical alchemy and his invents became the subject of copy for many of scientists, "About 1000 years after its discovery by Jabir, the first sulphuric acid plant was erected by ward in 1740 at Richmond near London" (Hajni).

Paul Kraus, a science historian wrote, "It is different with Jabir's alchemy. The relatively clear description of the processes and the alchemical apparati, the methodical classification of the substances, mark an experimental spirit which is

extremely far away from the weird and odd esotericism of the Greek texts. The theory on which Jabir supports his operations is one of clearness and of an impressive unity. More than with the other Arab authors, one notes with him a balance between theoretical teaching and practical teaching, between the 'ilm and the 'amal. In vain one would seek in the Greek texts a work as systematic as that which is presented, for example, in the Book of Seventy."

Jabir's other contribution to modern science has been: he built a precise scale that could afford to weigh scanty items. He was the first, even before John Dalton, to define chemical combinations as a union of different elements together, impossible to see for the naked eyes, without loss of character. His inventions also include a kind of paper that resisted fire. Salah Zaimeche, a PhD scholar, reviews in one of her journals that, "Jabir's other achievements include his perfecting of chemical processes such as sublimation, liquefaction, purification, amalgamation, oxidation, crystallization, distillation, evaporation and filtration. He identified many new products, including alkalines, acids, salts, paints and greases. He prepared sulphuric acid, nitro-hydrochloric acid (used to dissolve some metals), caustic soda and a multitude of salts such as sulphates, nitrates and potassium and sodium carbonates. Jabir's work with metals and salts subsequently helped develop foundry techniques and glazing processes for tiles and other ceramics."

Another remarkable personality Hajni mentions is Abu-Bakr-al-Razi who has been

hailed to the proficiency level of scientists like Galileo and Boyle. "Razi's practical chemistry, applied to medicine, together with IbnSina's Canon of Medicine, supplied the basic structure for Von Helmotwho is regarded as the founder of chemical physiology in Europe." (Hajni)Al-Raziupheld the distinction of science commenced by Jabir. His methods of allocation of natural substances, dividing them into animal, earthly, vegetable substances "to which he also added a number of artificially obtained ones such as lead oxide, caustic soda and various alloys" (Salah Zaimeche) has made diverse influence on modern times. He is considered the founder of modern laboratory. The modern categorization system into metallic and non-metallic is different from that of the ancient chemists' ways. The present determines the classification of a metal or non-metal by its properties, while earlier the words had different connotations and explanations for them, for example the salt which would normally stand for defining chemical compound in current world was perceived as "principal of solidification or power of withstanding fire" (Hajni). Likewise, the sulphur was seen as something imbued with just 'combustibility' or change in fire or colour. Even in literature of medieval period, European writers like Dante and Milton portrayed hell as 'sulphurous' in nature. The meanings of words tend to change with time. Hajini then in his essay moves to talk about the spirits, compounds, minerals and metals that were ventured by the observation of Eastern philosophers and chemists. Since, spirits originally meant something that is

metaphysical devoid of any tangible aspects or physicality, and Alchemy 'with its essence, quintessencesand spirits, was pantheism materialized', Hajni lavishes praise that in sound observation of Muslim scientists the concept was extended and 'motions of spirits and gases' emerged into the consciousness of chemical history for the first time. Stating an example he says, "...the name alcohol for the spirits of wine has been in common use in Europe since the time of Labivious, hadoriginally quite a different meaning applicable indifferently to antimony sulphide, vinegar and various other compounds, till Abu Bakr Al Razi limited its scope and prepared absolute alcohol by distilling the spirit of wine from quick lime." Hence the idea that Hajni is trying to form is that Alchemicalpantheism shifted to chemical scientificism, an advancement in chemistry, in the wake of Muslim chemists.

While the Spirits are things in themselves interacting, Compounds is bringing together different elements and mixing them in such a way that they exist harmoniously. This harmony is called 'chemical affinity'. Milk and water has this chemical affinity while water and oil do not achieve this affinity because the ratio between is not balanced well. The meaning of chemical affinity was first accomplished by Al. Jilladaki, who highlighted the affinities of mercury, lead, copper and silver, the necessary elements opened the threshold of alloy's existence into chemistry. "Iazuddin Al-Jaladaki, in 1360 A.D., while discussing another dictum, "substances reach only definite weights" proved to be the first

chemist in demonstrating that constancy of re-acting weights or elements and compounds stands as a fundamental law." (Hajni) With major achievements gained, Hajni weaves in his essay the brilliance shone by Eastern science which play enormous role in excelling the Western science, "Thus, with the help of acids and spirits, the recognition of the principles of affinity, density, atmospheric pressure and specific gravity in its elementary form, Muslim chemists were able to propound a number of chemical theories that continued to influence the West till the Renaissance."

Also, the idea of Alchemy existed both in Middle Ages of the Europe and the East. The problem that attributed the period with the title of 'dark age' was simply out of their , i.e. of the West alchemists, belief that a metal could be converted to another metal not by their chemical, empirical, or physical qualities, but on basis of good and bad metal, kind of abstract elements, "...in consequence while discussing the chemical properties of metals assigned "natures" to material bodies- natures that were often impinging at Astrology or Metaphysics." Their language of alchemical process was not the process of science; it was the language of metaphysics. The process of transmutation was not discussed at scientific basis. On the other hand, the Eastern scientists like Jabir and Abdul Qasim Andulusi talked about metals with properties of their respective weight, density, their constituting particles, and with a change in their physical properties or density it is possible to change a metal into non-metal, which is actually validated by

the modern science. "Jabir believed that "order reigned in the material world, and that qualitative changes in substances could be explained on a quantitative basis. He was thus led to his characteristic conception of "Balance"." (Hajniciting Holmyard) So the West's idea of alchemy was metaphysical, but this idea of alchemy was actually chemical which helped in forwarding science. One could notice why the term alchemy is used in reference in to ancient chemical practices only? The ideology has been moulded, chemistry stands for modern science while alchemy is descriptive of all that means the occult, wild superstition, mystical imagination, of natural and moral ideas, and of objective facts and subjective conceptions. In general term, Alchemy belongs to the ancients and medieval, which includes Muslims. The ideology of some historians that alchemy came to a disappearance with end of Middle Age, and chemistry has its ancestry in West devours no historical proof. Hajni has glorified the flourishing of Alchemy by Muslim scientists, and contradicts that it was European Renaissance which gave chemistry a secure and significant place in science.

"Many products or discoveries made by the Muslims have become part of the modern chemical science. Mathé summarises the legacy of Muslim chemists, which include the discovery of alcohol, nitric and sulphuric acids, silver nitrate and potassium, the determination of the weight of many bodies, the mastery of techniques of sublimation, crystallization and distillation. Muslim chemistry also took many industrial

uses including: tinctures and their applications in tanning and textiles; distillation of plants, of flowers, the making of perfumes and therapeutic pharmacy. .. Thus, in the *De aluminibus*, composed in Muslim Spain and whose author could be Al-Majriti, are described experiments to obtain the chloride of mercury, corrosive sublimate, process and outcome which mark the beginning of synthetic chemistry." (Salah Zaimeche)

Hajni rest his essay by revolting in favour that it is high time Muslim chemistry, from which sprang the scientific discourse of modern time, should be given acknowledgment. He states, "And, today the mechanically educated historian finds little time to go through the etymology of any science, so that he could he would realize the folly of the chronicles depicting the Middle Ages as the "dark period of history"." East was at float with excellence of imbibing luminosity of science and philosophy during this period while Europe was under the flag of superstition and ignorance but was slowly coming out of this shelter as travellers from East began to spread across with new adventures in science and technology. Hajni vividly condemns the calling of 'dark age' when one part of world was burning with great comprehensive knowledge waiting to torch the other part.

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Contemporary Relevance Of Hajini's Idealism And College Students

By: Zoma Ahmad Malik

Prof. Hajini In his essay '*Idealism and College Students*', Prof. Mohiu-din Hajini discusses the question of inculcating idealism and integrity in college students. While the essay deals with various aspects like the role of teachers and the conditions precedent in inculcating idealism, the most important part is the conclusion about how the teacher can imbibe it in students.

A serious and foremost obstacle is to decide which school of idealism must be chosen. According to Prof. Hajini, what appeals to the Eastern minds is Kant's transcendental Idealism. Kant's idealism, he says, is the redeeming feature between the two extremist schools of Western Idealism- those of Karl Marx and Berkeley. As per Kant's idealism,

"thesumumbonum (highest good) of man's integrity reveals itself in his morality."

Conclusively, Hajini suggests that the professor's job is to keep the student's faith in the idea of human brotherhood.

"(to) equip the student with such a mental outlook that he must be impelled to seek truth, create beauty and achieve goodness."

Hajini basically wants a student to study Idealism so that there can be some growth of spiritual and aesthetic knowledge in him

besides the knowledge of regular courses that he studies.

But the question that arises is that why should, after all, a student be an idealist? Why can't a student simply be a follower of the new "ideals"(as Professor Hajini himself points out in the essay) that have off late replaced idealism? For this we must first understand the socio-political background in which Professor Hajini is writing.

The essay Idealism and College Students, is supposed to have been written in the late 1940s. Hence, the students whom the essay mentions are the youth of the 1940s- one of the most turbulent decades in the history of world as well as Kashmir itself. In Kashmir, it is the phase of 'Quit Kashmir' and 'Campaign of Action' when leaders like Sheikh Abdullah and Chaudhary Ghulam Abbas demand the end of autocratic rule by the Maharaja. There's a lot of political vigour. The two political parties- Muslim Conference and National Conference are being backed by the national level competitors Mohammad Ali Jinnah and JawaharLal Nehru respectively. Thus a chasm lies between the people following the two factions.

On the international level there's World War II. DilipHiro in his book The Longest August quotes "During World War

II.... 71,667 (Kashmiri subjects) signed up". It clearly shows that Kashmiri youth and youth in general was not living in isolation from the effects of the World War. The war had made a mockery of ethics and humanity. The explosion at Hiroshima and Nagasaki proved that "man's power...had increased out of proportion to his wisdom".

It was in this backdrop that Prof.Hajini stressed the college teachers to address the demand of idealism to be inculcated in the youth. According to Prof.Hajini, in a state of continual contests and wars, "a number of expert exploiters of sentiment and emotion do make capital of students' immature understanding of Ethics and Religion". Thus when the students are torn apart in making the rather radical choices based on their differences from others- be those religious, political or ideological, a teacher needs to

"...impress upon students that it is often the wrangling of words rather than any basic...difference in the ultimate ideal that frequently gives rise to clash of individuals, or wars among nations..."

This is where one finds the contemporary relevance of Hajini's proposition. The present scenario of India as well as that of the world is full of political shocks that can only offer disillusionment to the youth.

The JNU row which began with the organizing of the event against "judicial killing of Afzal Guru and MaqboolBhat", the suicide of Dalit scholar RohitVemula in University of Hyderabad following his suspension from the university due to the demonstration against

the death penalty of YakubMemon, the breaking out of fight at Ramjas College, DU, between the ABVP and the left-affiliated All India Student's Association (AISA) over an invite to JNU student Umar Khalid for a seminar- all of these are the highlights which are baffling the youth of India these days.

VidyaVenkat in her article 'JNU to DU: the embers of protests refuse to die' comments on the cause of these protests: "What is at the centre of the protest, essentially, is ideology. What kind of ideas can be discussed on campus and what cannot is at the centre of the ongoing struggle. However, ideological clashes of such a nature aren't new to Indian college campuses. Student affiliation to rival political groups has resulted in power struggles within college campuses with each group trying to exert its authority. At the heart of the matter is the politicization of the campuses. Students feel they are unable to feel freely exchange ideas or take a position on relevant issues, and if they do, there's a price to pay". On the occasion of such ideological clashes, Hajini's suggestion of "striking a mean" between the opponent parties quite serves the purpose. It means to impress upon the students that be it ABYP, AISA, Kanhaiya Kumar or RohithVemula, the driving force behind the action of all is patriotism and a vision for a better nation, even if temporarily it seems anti-national to one, or a bullying cultural hegemony to the other.

Apart these campus clashes, the youth these days also comes across the brutalities done against the underprivileged students and marginalized groups.

Rohith Vemula's suicide had sparked nationwide outrage over caste discrimination in university campuses and the recent alleged suicide of the JNU research scholar Muthukrishnan Jeevanathan has added to the fuel. Similar outrage against the Dalits was seen in the flogging of Dalits at Una in Gujarat on suspicion of slaughtering a cow. While dealing with these issues, Hajini tasks the teacher to remind the students of keeping faith in the ideal of universal human brotherhood. Keeping this in mind, the student would be able to look at the oppressor still with humanity and won't take up wayward radical means to attain freedom from the oppression.

I would end the essay by giving three points of conclusion:

"First is that though Hajini's idea of inculcating idealism and integrity in college students is very necessary, yet an idealism without realism won't work. Turning a blind eye to all the brutalities taking place around would in fact make a façade of the idea 'brotherhood'. It would be lending oneself prone to oppressions on the pretext of humanity and brotherhood, without any defense. Thus according to me, idealism and realism both go hand in hand and therefore a moderate form of both should be inculcated in the students".

The second point is that while the focal point of Hajini's attention are the 'college students' (equivalent to the students of standard 10th and 12th these days), the inculcation of idealism and integrity is also very much required in the students of

graduation and post-graduation, because they become the leading faces of students' political groups.

"The third point is, while Hajini has specifically talked about the teachers of literature, social sciences, physics, chemistry, biology and mathematics, and also discussed their roles, he hasn't paid much attention to the teachers of commerce. That is possibly because during the 1940s India was more inclined towards socialism. But now as we can clearly see our nation heading towards capitalism, an additional duty should also be appointed to the teachers of commerce to educate the students with the ideal values in ethics, aesthetics and spirituality. This will help them keep a check from developing in themselves a thorough robotic professionalism.

(Note: The author presented this paper in a National Seminar on Prof. Hajini organized by the Department of Kashmiri at AMU Aligarh Faculty of Modern Indian Languages.)



The Quran & the Fundamentals of Science

A CONCORDANCE

By: Prof. M.D.Hajini

"The book of inspiration" says Sir Oliver Lodge, "by which I mean the thoughts of great thinkers, seers and prophets of all times, is one avenue of truth; the book of Nature, explored by a multitude of energetic thinkers, that is to say, the book of Science, is another. In so far as they are true, they cannot be in opposition. In so far as either is mistaken, opposition is inevitable". The first question that arises here is, "Is absolute Truth attainable?" Plato and Aristotle both postulated that it is, but truth at least in Science, is not generated by the mind, but only grasped by it though only, it is true, by way of infinite process of approximation. In fact, Science claims to be a reliable method of Truth, whereas Religion claims to be an urge for the search of Truth, thus partially including Science within its purview. Hence Lichtenbers is right in saying that "truth is an asymptote to research", impelling man to incessant striving for the ideal, either subjectively or objectively. In this search for truth, as every one of us knows, the sole means is the human experience that has fortunately a double potentiality: one which is measurable, calculable and capable (up to a point) of precise definition, while the other is mostly immeasurable, incalculable and indefinite, nevertheless all important. The exclusive study of the former leads us on to

the fundamentals of Science through reason, while the latter is basically connected with Religion through feeling. But on ultimate analysis, both aim at "fighting a joint battle in an incessant, never-relaxing crusade against all that degrades man" (Planck). Therefore, both of the vehicles of human experience aspire for some sort of "mental coherence", or an attempt to understand the world as a whole, with the acceptance of the view that the world being comprehensible must have certain governing principles widely explaining man and the world, their origin, development, fate and above all their reciprocal relations to each other - In fact, Science has been defined by Royce as "purgatory of religion", and religion by Me Taggart as an "emotion resting on the conviction of a harmony between ourselves and the Universe at large". But both of the attitudes start with something undefinable in terms of pure logic: religion, and in our case Islam, with Allah, and Science with ether, cosmic vacuum, zero dimensional Universe, and then the probability of the first atom. Both agree only in one principle that in point of serial time there must be a beginning in cosmos; and that is why human thought has always oscillated between Science and religion in exploring convincing explanations that have since long become dogmas in their own right.

This leads us to the conclusion that it is, infact, a question of graded consciousness of man rather than any absolutism of human psyche in either of the two attitudes which differentiate our approach, wherein it is not only the first cause of logic that can recede to teleological pattern of thinking but on deeper probing one can safely infer that the Allah of religious consciousness is partly tantamount, in rationalism, to the Absolute Spirit of Hegel, World Force of Bernard Shaw, Eternal Person of Tagore, Supreme Mind of Sorly, the Vital Principle of Bergson, the Infinite Ego of Fichte, the Greatest Mathematician of Jeans, or even the Great Unknown of Haeckel; nevertheless, no serious scientist today can deny the fact that some Creative Principle identified by Samuel Alexandar with Time and by Whitehead with the process of creativity itself must be postulated, at least to start with; or we shall have to infer, as George Davis has forewarned us, that, "if a Universe could create itself then it would embody the powers of the creator, and we should be forced to conclude that the Universe itself is God".

The Quran, in contrast to this pseudo-pantheistic view refers to all laws of Nature either as "the force behind the heavens and the earth". (48/2, 7) or "the Divine will" (85/16) at infinitely variegated stages, some comprehensible and others incomprehensible for the three - dimensional pattern of human intellect. Curiously enough, modern physical and biological sciences have tended to be far less vociferous in denying the Vital Principle outrightly than was the case before the thirties of the present

century. In fact, majority of the pioneers of science have come to the view that pure mechanism alone cannot solve the riddle of the Universe. There does come a stage in our scientific approach when we have to agree with Eddington that "something unknown is doing, we don't know that - that is to what our theory amounts to". This something unknown to the workers in the laboratory is held by the Quran as the Al-bari, the Creator denovo, whereas the primal space- time stuff that developed into an objective phenomenon (perhaps in cosmic radiation) is depicted in the Quran as Dukhan, smoke or luminous vapour or what others call, the cosmic dust(41/11). For this cognizable state of cosmic evolution, modern science is obliged to take recourse in to a greater number of axiomatic postulates than a believer in religions viz. some sort of space - time stuff pregnant with intrinsic circulation, demanding in some cases ten - dimensions for conceiving it; secondly, accidental knotting of its photons to appear, say, as cosmic radiation, necessarily following some rigidly specific equations in Quantum Dynamics ; thirdly, agglomerating of a particular type of motion into the first easy - going hydrogen (Eddington) atom (Le Maetre); fourthly, allowing the process to develop into such nuclei, wherein from amongst more than 20 nuclear particles, hitherto discovered, even a neutron with no charge is as indispensable as the proton with the positive charge - both in their nucleonic arrangements and deuteronic combinations; and finally, the reduction of all evasive possibilities of space - time phenomenon into

103 odd elements of the Universe till now discovered. Granting all these chance processes unhesitatingly to the modern scientist, Islam, and for that matter all world religions, cannot be, in equity, regarded purely apologetic, if these postulates in cosmology are assigned or ascribed to the Creative Fiat of the Universal mind, or to the Creator *denovo*, Al-Bari as the Quran puts it. "there is no opposition" says a scientist, "between the theory of evolution and the Creative Fiat when the subject is properly regarded. Every work of art, every engineering structure is first conceived in the mind, and then reproduced in matter. There is always, he continues, "a *let there be*", (a "kun" as the Quran puts it) and then the evolution takes its course", fayakoon. The only difference between a theistic and an atheistic attitude at this stage is that the Quran assigns cognition to the Creative Principle, whereas atheism asserts that empty space gave birth to blind Nature that took the cosmic jump by accident. We need no elaboration of the pros and cons of the difference when in our major premises, the basis of both propositions stands on axiomatic postulates. Let us now see how the Quran and modern Science begin the story of creation with the primitive nebula - the secondary form of Dukhan already referred to --, and tend to lead us on to the crown of creation; or what Edward Clodd has aptly depicted, "how the story of creation is an open record of evolution of gas into genius".

The Quranic study reveals that evolution in space - time is motion at different

levels. "All float on in an orbit" (or in space)(36/40), and it is not necessary that all forms of motion and those two in an infinite number of media must fall within our three - dimensional frame of reasoning. It says that even within your own limited "conscious self you cannot encompass all its potentialities in toto". Now, as many of you know, matter, up to late thirties, was defined in Science as "motion in ether" (now space - time stuff) made less mobile. Space was regarded as the quantitative measure of this motion, while our serial time as its qualitative measure. At 186000 m.p.h. (or, to be more precise, at 299792.9 ± 8 klm p.s.) matter changes into waves - as good an irreversible phenomenon as at - 2730 temperature. All infinite imprints of matter beginning from the Creative Fiat to the evolution of heavens and earth are ascribed by the Quran to one universally operating Vital Principle with whom every created phenomenon "has a definite measure"(13/8), and for Whom there was no pre-existing model to imitate from, shaping the cosmos, and evolving it stage by stage (Al-Musawwir 49/24), till the first nebulae substance came into being. The Quran, in exact conformity with the nuclear physics, asserts that when the cosmos will finally dissolve, it shall again turn into the same luminous vapour Dukhan. "Then look forward to the day when heaven shall turn into clear smoke". (I shall refer to this again) It may be pertinent to refer here to the fire - work theory of Le-Maitre. It suggests that the cosmological chain "began with a violent projection from the state in which the Universe was condensed to a point or atom",

whereas Eddington calculates that the initial radius of the material universe before it began to expand must be some 1068 million light years. In either case, the primordial gas grew to so vast a stock that our Milky Way along with all its solar systems formed only a fraction of the expanding intergalactic material. Astronomers calculate that some four to five thousand million years back, our solar system fissured away from the parent stock, and, in turn, became the source of all our planets, their satellites and asteroids, of course, in a dust cloud form. "Do not those who disbelieve", says the Quran, "see that the heavens and the earth were once closed up as one mass and then we fissured them or rent them asunder"(21/30). But the loosening of the primal-matter from the planetary stock was not all haphazard; in fact, not only the planets but the entire Universe, as conceived by Einstein is in equilibrium though unstable, whereas in the Newtonian Universe attraction and repulsion are in exact balance. It is only in June, 1964, that Professor Hoyle and Prof. Narlikar of the Cambridge University have propounded mathematically what Ernst Mach, a century back, had anticipated : that "gravity emanating from billions of stars, quasi stars and super - stars in the Universe - both visible and invisible - do contribute the weight and mass of every day objects round us. The most comprehensible and startling conclusion from the "Hoyle-Narikkar theory", says the Observer, "is that people on earth would double in weight and the sun would shine hundred times brighter if half the distant stars were, wiped out". But the

shining of the sun hundred - fold than the present would wipe out all life as well, and we should thank our stars that the equilibrium - in the Universe is so designed as to precipitate no such crack yet for some millions of years. "Thou seest no incongruity in the creation of the Beneficent. Thou look again, canst thou see any disorder" (67/3). Now in our planetary evolution, the earth retained such a position in space where no extra-solar force proved too powerful to drag it away in a spiral course although our earth was comparatively a late - comer in the planetary formation "(He cast away the earth - after the starry creation (79/30)". In effect, the latest data regarding the dispersal of the planetary matter reveal that the sun contains even now 99% of the mass of our solar system but only two percent of the angular momentum, while all the planets contain about 1/700th of the mass and 98% of the angular momentum. The sun's daily output of energy would have come to naught millions of years back if the annihilation of matter in it would not have supplied the energy diffused since the very birth our of solar system. In this disintegrating state, the solar system has, thus, a fixed role to play before it comes to an end in time. In fact, as the Quran says, the entire cosmos is created "for an appointed term and to attain the Truth" (46/3).

Modern cosmogony teaches us that after having fissured away from the present solar stock, the rotation of a planet in a particular direction on a specific orbit, is determined by "the surplus or deficiency in the total momentum of the particles forming

the planet, as compared with the orbital momentum of the planet" While rotating in a gaseous form, the space-time curvature forced our earth to revolve round the sun. The Arabic term used in the Quran for the earth is Al-ardh which is, as some philologists say, a derivative of Al-ardhudha, meaning "the top" which in motion, rotates and revolves simultaneously. In so moving, the earth acquired a "gravitational field" around it because of the space-time curvature. Within the limits of this field, it has continued attracting all material bodies towards its centre of gravity ever since. "Have we not made the earth draw to itself both the living and the dead?" (77/25) The term "Kifaat" in the verse also means swift in running, thus referring to its annual revolution. The sun, being the source of all the planets that cooled off in the long run, continued radiating light and heat, while the split - off portion of the earth formed itself into the moon that revolved round the earth in an elliptic spiral pouring down the reflected light of the sun on the earth. "consider the sun", says the Quran, "and its radiance, and the moon when it borrows light from the sun" (91/1). In another verse, we have "It is He who created the sun as a light producing body and the moon to shine."

Now everyone well versed in modern astronomy knows that our solar system is only relatively and not absolutely heliocentric, as was supposed by us since the time of Copernicus. The entire system is revolving round some another star. Professor Newcomb of the Washington University held that the solar apex - that is the point towards

which our sun with all its retinue of planets appears to move - is somewhere near the bright star Vega in the constellation of Lyra. Wherever it may be, the fact that our sun is not stationary is undeniable. It revolves on its own orbit. Professor Campbell, another American, has computed that the rate of velocity of our sun towards the solar apex is 12 miles per second. "And the sun moves on to its destination 36/38". Thus, all the heavenly bodies from asteroids to galaxies are in a perpetual motion. "Everything in space is floating on" (36/40).

It has now been discovered that down from the Island universes to atoms, the space - time curvature regulates or even derails off the total mass of the cosmos , "Consider the heaven", says the Quran , "whose nature it is to turn upon itself" (86/11). The space-time curvature, till recently called the gravitation, is so proportionately "set in", that despite annihilation and creation of innumerable heavenly bodies every moment, and the consequent disappearance or appearance of orbital shifts, our solar system has not been adversely affected while passing through a 'network of orbits in the space (51/7).

Passing through all the ordeals progressively, it is now an established fact of Science that our earth came into being long after the stars. "And the earth, He cast it after the starry creation" (79/3) and after cooling down, its gaseous medium evolved to a denser form of water. "The Vital Force brought forth from it its water" (79/31). Here we may recall A. Schimdt's theory on the planetary formation wherein he has proved

that both the liquid and gas were present in the parent stock, and had only to re-arrange their positions than transforming their intrinsic nature). The transition from one state to another was so imperceptibly going on that only after thousands of years could a minor change be detected on the surface of the earth; and thus came to pass the six geological epochs. Archeozoic, Proterozoic, Paleozoic, Mesozoic, Tertiary and the Quaternary (the age of man), often referred to in the Quran as six - epochs of creation. These six periods may also mean the pre-nebulaec, nebulaec, galactic, solar, planetary and terrestrial epochs that cover the entire history of the earth's solidification as a habitat for Man. Most probably in the Paleozoic period, the earth became a fit abode for organic life.

Before proceeding on this delicate point, we should note (i) that the Holy Quran designates all natural processes as "the ways of Allah" or "the acts of the Vital Principle," A Khallique; and that (ii) The Quran is not a text book of any science; hence it does not elaborate causes for every natural phenomenon. On the other hand, it regards the entire creativity as a single process, a manifestation of "Let there be" (kun), and then the process continues --- Fayakoon. Hence the Quran, in conformity with the Transformist Theory in Science, ascribes to the crown of creation, i.e, man, all the major milestones in organic evolution even before his organic compounds were at the earliest stage of molecular structure, "Hast not there passed upon man a period of time, part of eternity" itself when he was not

even a mentionable entity"(76/1-2), and after innumerable transformation "man's creation began from the clay"(32/7) thus the Quran incidentally repudiates the pan- spermy theory in Zoology.

Let us now turn to the initial organic compounds. According to modern cytology, the first organic molecule came into being in oceanic waters, because in early stages of the earth all its oxygen was bound in the form of water and metal oxides. Life in its most primitive form had to remain under water as long as the "ultraviolet rays penetrated in quantity to the surface of the earth", and the first organic entity had therefore literally "to live upon itself under water. "We made from water everything living (21/30)". Agreeing on these two discoveries, Science and the Religion confront each other on the basic question of transition from inorganic to organic nature. On the one hand, eminent biologists such as George Wald would have us believe that this transition should once and only once be allowed to happen (or take shape) of its own accord - then the life with its capacity for growth and reproduction will automatically flourish. While on the other had, a good number of scientists are in a fix as to how a 'non-material" factor can spring up from any type of material agglomeration. In effect, Bernard Bavink represents this group when he writes, "How an unimaginably fine structure, i.e, the first protoplasmic cell that we can imagine to have been endowed with life, could come into being by itself as the result of physico-chemical forces is as completely out of the range of imagination as it is impossible that a poem could be formed

by shaking letters together or a picture by pouring colours together, or a watch by melting iron and brass together?" and this type of argument is insistently repeated in the Quran whenever it touches the question of creation in general and man's advent on earth in particular. According to the Quran, the entire creative activity is designed by an imminent, omnipotent and omniscient creator "who is the best planners" (3/54) and "who brought you forth from the earth and made you dwell in it" (11/61). The Scientist may feel reluctant to name this "non-material" part of the organic world as "soul" on the ground that he cannot demonstrate it in a laboratory, yet he has to confess that, despite stretching his dialectics to absurd lengths, he has either reached a blind alley or that "there is something pre-existing in the ether which is able to enter into a relation with matter when matter has reached a certain complexity ; something which can endure that relation for a time, and then depart whence it came". Call this something Elan Vital, Conscious self, Organic nature, Soul (or "the command of Allah" as the Quran puts it), Science and Religion, I must admit, have yet a wide gap to cover for concordance on this issue.

Our knowledge in cytogenetics being too sketchy, we shall consider only those aspects of the problem wherein the Quran broadly agrees, up to date, with those scientific theories that are undoubtedly established in principle though scientists may differ in details:

1. We know that it is through the process of photosynthesis that the green plants alone produce the stuff of life from the stable

inorganic material with no other help but the light of the sun - 90% of this giant chemical industry of photosynthesis being carried out even today under the surface of the oceans by the microscopic algae. It is marvelous coincidence of modern cytology with the Quran that while the latter refers to the beginning of life, the "green tree" is referred to as reservoir of the heart "producing fire with which you kindle" (36/80).

2. The green plants are a relic of a time when life was restricted to those places on the earth's surface where the inorganic redoxants such as sulphur or hydrogen sulphide, etc. were present - the term *salsal* (15/28), i.e., adhesive mud in the Quran in this context is more or less an apt description of the abode of such compound redoxants.

3. That the primitive organic compounds called monera (such as *Vamperele*, *Haecklinae*, etc.) are not even a perfect form of a cell. Life at the earliest stages was co-planar with the vegetable kingdom, because the organic molecules had yet to develop to a distinct differentiation and "God has caused you to grow out of the earth as a growth". (71/17); and that is why the monocellular organisms preceding algae in vegetable kingdom and amoeba in animal kingdom were in fact the precursors of the protoplasmic matter of the paired cells with which the real growth commenced. "Glory be to Him" says the Quran, "who created pairs of all things: of what the earth grows (vegetable kingdom) of what they are made of (animal kingdom) and of what they do not know" (future discoveries of the human thought) - (36/36). Here, the verse not only

refers to the paired cells but also declares that pairs exist in entire creation. We have only very recently discovered the wave particle duality in Quantum Dynamics, electron-neutron comradeship in Nuclear Physics and Stamipistil basis in Botany. These very pairs form the bed-rock of both the organic and the inorganic worlds. Another verse, "Of every thing we have created pairs that you may be mindful" (43/12) leaves no doubt in the mind regarding the concordance of the fundamentals of Science with the Quran. The "Tree of Life", starting with the first cell, branched off into various classes, each class containing several orders, each order a number of genera and each genus numerous species. According to the teachings of the Quran, the act of creation does in no way imply fixity, but is described "as a process occurring through "stages" (71/14) of matter and "forms" of life. "God created thee, then made thee complete and made thee in a right good state". 82/74

I have already referred to protoplasmic cells, the probability of first aquatic organisms and thence to Monera and Protista. The next abode of life in general was in swamps, muddy ponds or sea shores. Organisms that had survived till then could now live both on land and in water. Alluding to this stage in evolution, the Quran addresses man "surely we have created man from an extract of wet clay", and on another occasion. "I am going to create a mortal of the essence of black mud fashioned into shape" (15/26). This typical mud can even today be seen in any tropical or semi-tropical country where the possibilities of microscopic

organisms are much more congenial and vivid than in other localities. The Quran, while linking man with the earliest aquatic organism skips over the details and touches only the major and distinct orders in evolution. It says, "Allah has created from water every creature" of them is that which walks upon its belly, of them is that which walks on two legs (apes and Homo sapiens), and of them is that walks on four (Quadrupeds). We know that in all organic orders, heredity, adaptation, climate and a host of other biological causes continuously shuffled on the process, but above all these potent causes it was the brain development (and not the bulk of the body, say that of the extinct reptile Plesiosaurus in every order that proved the main determinant in evolution. After leaving behind hundreds of "links", -- some entirely extinct and some like "archaeopteryx" in a fossilized form, the fitter continued evolving till in the Ice-age about fifty million years ago, the chimpanzee outstripped his cousins as the first ape-man (*Pithecanthropus erectus*). He, in course of centuries, proved to be the ancestor of the Neanderthal man who is imagined to be the progenitor of the Cro-magnon race that elaborated vocal sounds into intricate texture of language. The missing links up to cro-magnon race may remain a "debatable topic even today, nevertheless no order other than the ape has hitherto been suggested as the nearest ancestor to man, because it is the ape-man's brain alone that could develop into Cro-magnon nerve-cell storehouse, which, in due course, had to evolve into the brain of the Homo Sapiens with "a surface

deeply convoluted in order that myriads of thought-reservoirs may be housed in compact space". (Henry Smith Williams - Wonder Book V. II). There is pertinent allusion to this fact in the Quran when a wicked nation is said to have turned into despicable apes (2/65) on account of their losing the distinguishing traits of Homo sapiens.

Here a delicate question is posed for the anthropologists. What is it that distinguishes man from his nearest ancestor in evolution? Or in the words of Sir Oliver Lodge, "What is it that separated man from animal creation? "Surely" he continues, "It is his free-will, the power of choice, the knowledge of good and evil". (The Quran is replete with references to free will, power of choice and in fact converges all its force on the knowledge of good and evil - vide 91/8-10, 2/2.86, 48/10. as to the question when this faculty was endowed to or evolved by man, science guesses, whereas the Quran does not touch the question at all. But the evidence on both sides is strong enough that the first man to differentiate good and evil lived thousands of years before the Biblical period of 6000 years. "Who it was" asks Sir Olive Lodge, "who first realized the values of human spirit?" "We are obliged", continues Sir Olive Lodge, "dramatically to conceive its appearance to some early genius of the race who felt that something had been forbidden who knew that he had the power of choice, who realized the meaning of good and evil". "Such a man" he continues, "might well be called the first man, whether we call him Adam or not, matters little".

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In Memory Of M.D.Hajini

S.U.Niyaz

*The Literary giant of Hajin is no more
Knowledge, wisdom, vision who bore
The torch bearer of his mother tongue Kashmiri,
But the scholar of Arabic language was he,
Had a great command over English Language,
With a treasure of words in his mind storage,
Studded them like gems in ornaments,
Of expression, or like stars in literary Firmaments,
A sage, a seer, a saint of his times,
Always and every where against the crimes,
Held with high esteem by the leaders of his age,
To them he was a sagacious sage,
Fearless, Fair with flow in discussion
Never did he stoop down, nay before none.
By sublimity of thought he impressed all,
In scholars of Kashmir tallest among tall,
Good gracious to his guests,
In the vicinity of Jamia now he rests.*



سنگمیراں



✓ کاثر زبازو منرخاننگ ترجمان

✓ بدون تہ گوڈ نیگ رنگدار کاثر اخبار

✓ مقامی، عالمی، بین الاقوامی خبر و علاوہ، گزند دوزخیں تہ سانشچ زانکاری پینہ مندر زبازو منرخ۔